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The Living CHURCH

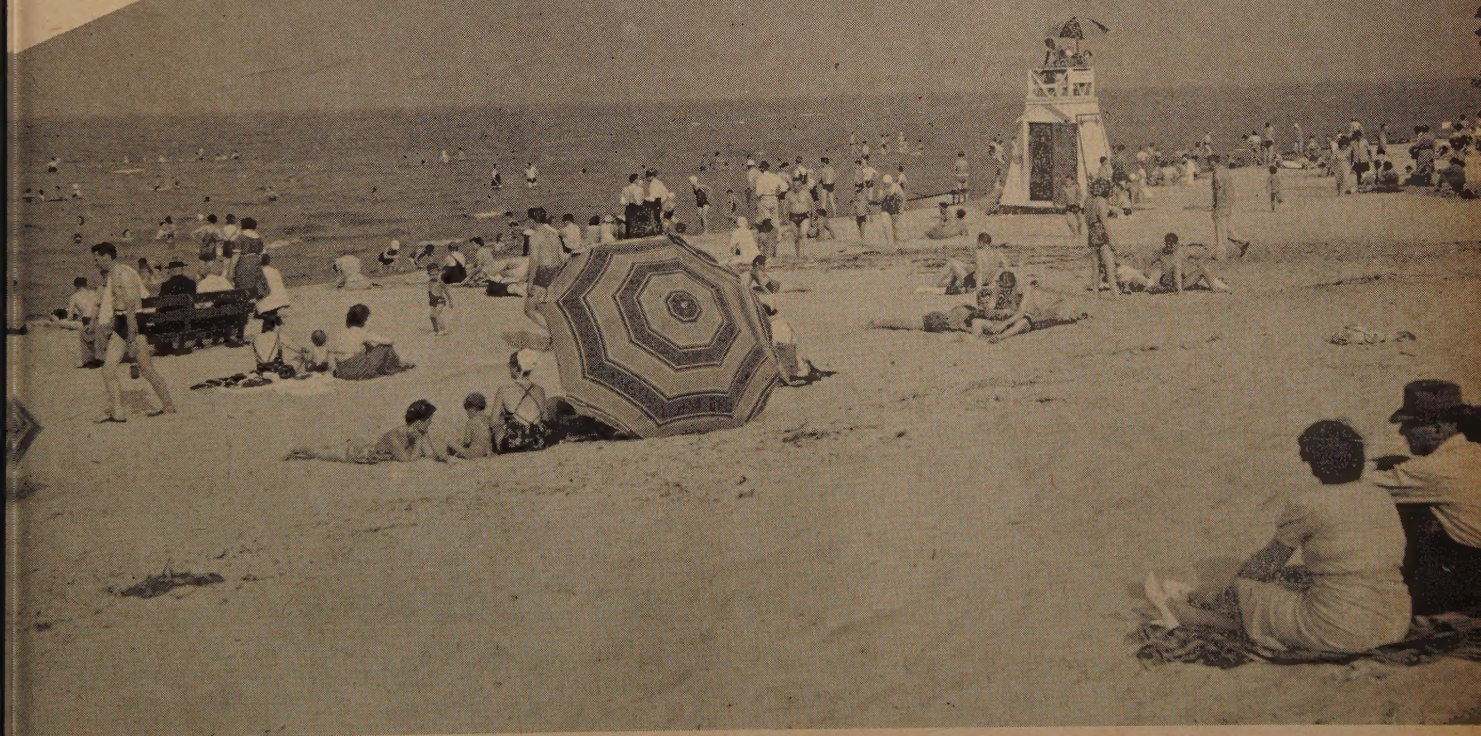


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See page 21.



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Next Year's Teachers

into the minds of all teachers, about this time of the year, the thought comes: To teach again or not to teach! That is the question. It's time I dropped out. My Sunday mornings are all taken. I deserve a rest. Let somebody else. . . . When sober loyalty speaks: "Shall I offer voluntarily, knowing that my experience is now worth something?"

This is the first level of recruiting in every parish. Those who have been teaching are the logical ones to be enlisted again. They know the ways of the parish, the textbooks in use, and they have taught acceptably. By all means invite each one again, unless there is, in each case, some special reason for not doing so. Most strong parish schools are built around the continuing skills and faithfulness of some key teachers. Other teachers have just started, and will do better with experience.

Teachers who have just finished their first year, and have not felt that they were a great success, may be tempted to quit. They may blame themselves for not working harder, or the inadequate textbooks given them, or they may feel (with some justification) that the parish authorities have not provided them enough inspiration and direction. If such people have definitely proven themselves unfit for teaching religion, and are having little pleasure or success in it, then their case will be settled by the rector's not inviting them again. And yet many a teacher with only a year's experience might be saved for development into an effective teacher. He has dealt personally with the problem of teaching children. A new start, a fresh inspiring, another class, a better text, and closer supervision and encouragement may yet bring such a one to years of happy teaching.

Too many teachers for these or other reasons, are allowed to quit after one or two years. Every parish has its ex-teachers. They say, "Oh yes, they had me teaching back there, but I wasn't any good at it." This is a great loss in the personal life of each such former teacher, as well as a drain on parish leadership. Those who thus say, "Never again!" are now permanently out of touch with the growing educational program of their parish.

Rector's First Duty

Look, then, into the mind of the rector. In most small parishes the priest is the director of Christian education. He does not use the title, but he is just that, under our polity. He has the last and only

word in creating any program of education in his parish. If he is not far-sighted, he may allow this matter to drift, hoping that events will solve this annual problem for him. He hopes the good teachers will continue. The weak one, he hopes, will do better next fall. As for the gaps in his list, he has a few names (he has already asked them in past years). He hopes that some new person, trained in another parish, will move in and offer.

This is no caricature, but a common situation. But the alert priest rebuilds his staff every year. He has his eye out for likely beginners all the time. Each teacher is approached, near the end of the term, to plan his assignment for the fall. This involves a personal interview. In a really large parish this may be done by a phone call or a personal letter. But, in any case, it is understood that teaching is an annual call, and that it is an honor to be asked again.

Constant Recruiting

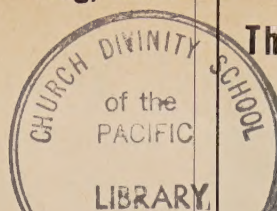
How does the parish leader keep up his supply of teachers? Ideally, teaching is the first call, the absolute priority on Christian talent. All other service comes second, and we have a right to ask that a person drop other activities, if need be, in favor of teaching. The wise leader has teachers "coming up," like pitchers warming up in the bull pen, through preliminary experiences of assisting, substituting, observing, and attending teachers' meetings and conferences. He especially makes use of the office of observer (the extra teacher in every class) as a place for starting and training.

What are the requirements for teaching? First, some real religion and good religious habits, with zeal for the Church. You may talk some people into teaching, but unless they have already arrived at some high plane of Christian devotion and motive, their work will be poor. Yet guided tasks in the simpler duties of the school may begin a new spiritual growth for them.

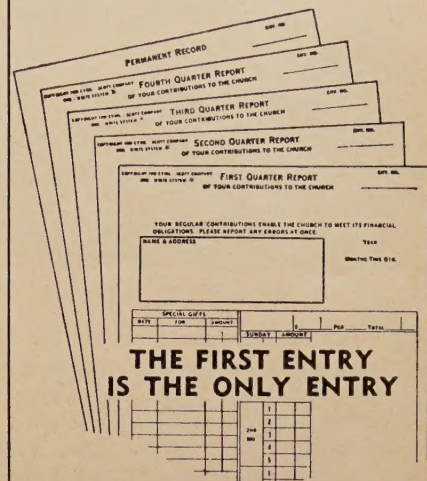
Second, there is availability. Some teachers must drop out for a year or so. They are kept on the list.

Third, there must be knowledge, skill, and some training in the arts of teaching. This is important, but we are apt to make too much of it — at the start. As in every other walk of life, teachers learn by teaching. It is a truth for living that we know nothing until we have given it to someone else.

Will you speak to the rector now, this very week, about a class for this fall?



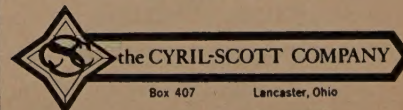
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TENFOLD GROWTH



Church of the Epiphany, Jacksonville, Fla.

IN A NEW and expanding residential area, a dedicated band of Churchmen formed the nucleus of the Church of the Epiphany, a mission of strategic importance and potential. The first services were held in a public school with a table for the altar.

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Three services were held each Sunday, yet the building was still crowded. Accordingly, plans were drawn for the needed new Church. With help from the Diocese and a loan from the American Church Building Fund Commission, the striking new building was completed.

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The Living Church

Volume 144 Established 1878 Number 24

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

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THINGS TO COME

June

- 17. Trinity Sunday
- 18. St. Barnabas (transferred from June 11th)
- 21. ESCRU, annual meeting, Chicago, Ill., to 24th
- 24. Nativity of St. John Baptist (First Sunday after Trinity)
- 29. St. Peter

July

- 1. Second Sunday after Trinity
- 4. Independence Day
- 8. Third Sunday after Trinity
- 15. Fourth Sunday after Trinity
- 22. Fifth Sunday after Trinity
- 25. St. James
- 29. Sixth Sunday after Trinity

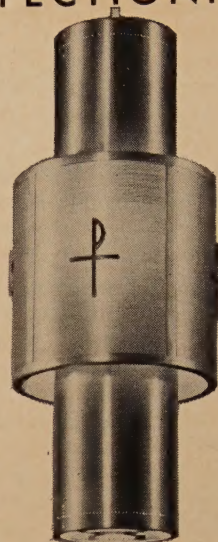
NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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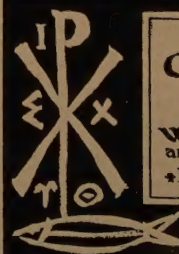


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LETTERS

IVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

Jobs for Sam

The recent public exchange of correspondence [L.C., May 6th and 27th] touching upon purported "problems," lay and cleric, and nothing constructive, in that there was no discussion of methods by which the laity might validly assist in the advancement of the Church's work.

If "Sad Sam" wants to be a priest, as suggested, perhaps the opportunity of becoming a perpetual deacon could be disclosed



him; or he could be invited to head up a chapter of an organization within the Church, or the acolytes' guild, or the like. He specifically stated that he wished to stay within the laymen's ambit, and he could be thus accommodated.

The Division of Alcohol and Alcohol Problems, of the Department of Christian Social Relations, has been charged with the duty of providing material, and establishing programs, utilizing the advances made in this field, not only in the spiritual, but also in the moral, social, and psychological sense. A well trained and educated layman, particularly one with a professional background, could here be of significant assistance and with a real status; also in matters dealing with the Church's interest in juvenile delinquency and like social evils, all without infringement on the priestly office. The Church must necessarily suffer if its wealth of lay competence is to be frustrated by non-use; more fields should be revealed which, under proper guidance and instruction, a layman may express his devotion in the use of his talents.

"Problems" will not be resolved by unwarranted criticism or ill-will, but in a sincere desire to work unselfishly together in the respective fields allotted to us in the work of the Church.

WALTER E. COOPER
Counsellor At Law

ranford, N. J.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

June

7. Kwei-Hsiang (Kwangsi-Hunan), China
8. Kyoto, Japan
9. Kyushu, Japan
10. Lagos, Nigeria
11. Lahore, Pakistan, and India
12. Lebombo, East Africa
13. Leicester, England

June 17, 1962

Harp Tune

Two separate letters from lay people [L.C., May 6th] referred to the increased tendency toward surrealism in church sculpture and artwork, as well as ultra-modernistic buildings intended for worship. I read these with joy, for they lend support to several contentions which I have harped on for years:

(1) Certain architectural styles developed over years of Christian use (notably in our culture the neo-Gothic and American Colonial) reflect beauty, quiet dignity, and matchless harmony of lines, and have endeared themselves to our Churchpeople.

(2) Such radical experimentation violates the sensitivities of the great majority of our people (at least 75% of the many with whom I have discussed this), it is a detriment to their worship, and it has been foisted upon them by a willful group of clergy and architects who are quite as lacking in foresight and good taste as they are in consideration for the deepest feelings of others.

(3) This trend will be only checked by the vigorous opposition of our people, especially local vestries, as directed toward their rectors, bishops, and our various architectural commissions.

(4) The constant reference to rising building costs as an excuse for such designs is a tour de force. One does not have to raise up a junior Canterbury Cathedral to achieve a suitable parish church with clean-cut traditional outer lines and an inner spirit of beauty and warmth. Whether one violates the Gothic principle with poured concrete in place of cut stone is less important than that it continue as much as possible in the traditional lines in which we have worshiped for generations.

Some of the most striking churches I have seen are in the old-time, so-called "Carpenter Gothic" — a style wonderfully adaptable for size, function, and local architectural requirements; reproducible at reasonable cost, and utilizing the benefits of modern construction. Notable examples here in California among our older churches are All-Saints-by-the-Sea, Montecito (recently enlarged to seat 500); Christ Church, Sausalito; Old St. Paul's, Benicia; Trinity, Sonoma; Old St. James', Sonoma; St. Clement's, Berkeley; and Trinity, Oakland.

If this is mere sentimentality (as some of our clerical super-sophisticates sneer), then I think it a matter in which our people have a right to be sentimental.

If some argue the relativity of such taste — and I should be the very first to agree, I assure you — I still think that the majority of our people (i.e., those who do most of the worshiping and who pay most of the bills) shouldn't be brow-beaten and hoodwinked by a small avant-garde clique whose taste, if not questionable, is at least terribly advanced for the rest of us.

If it be argued by some that our tendency toward traditionalism — our objection to the removal of chancel choirs, our objection to free-standing altars with circular rails and to rocket-shaped churches — stands in the way of the "liturgical movement," then I say, and many will join me in saying, too darned bad!

(Rev.) HAROLD FRANK KNOWLES
Assistant, St. Cross Church
Hermosa Beach, Calif.

Continued on page 32



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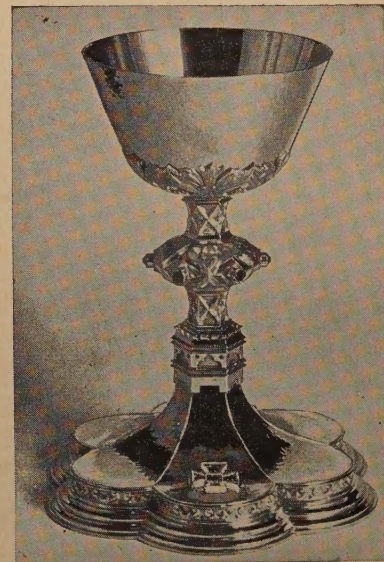
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O praise the Lord, the Creator, the Maker of all things —
Designer of earth and the stars, and the forces that move them,
Maker of stone and the forces that grind it to sand,
Placer of longing deep in the heart of man.

Praise Him for all beauty, His fingerprint on His creation,
Praise Him for all power, His hallmark discerned in His work,
Praise Him for song and color, reflect of unbearable glory,
Praise Him for line and symmetry, the earnest of purpose and will.

O praise the Lord, the Creator, the Maker of all things —
Maker of man the creator, who borrows His vision,
Maker of man the worker, who borrows His fashioning might,
Maker of man the enjoyer, who grows in His light.

Praise Him for the mind that plans, the inner glimpse of glory,
Praise Him for the hand that works, the instrument of His purpose,
Praise Him for the heart that gives, co-worker with the builder,
Praise Him for the eyes to see, the soul to know delight.

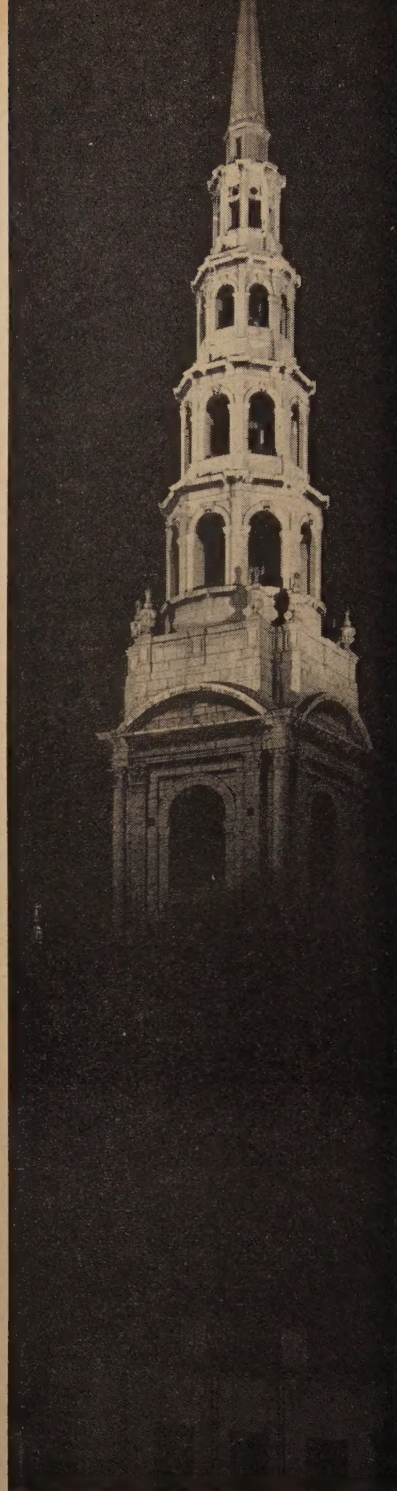
O praise the Lord, the Creator, the Maker of all things.

Christine Fleming Heffner

St. Clements', Alexandria, Va.



Charles Bappte



St. Bride's, Fleet Street, London
(St. Paul's Cathedral cross is in
background—left center of cut)

The Living Church

Unity Sunday
June 17, 1962

For 83 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

MASTERS

Memorial in Atlanta

A chartered jet airliner crashed during take-off at Orly Field, Paris, France, on June 4th, killing 130 persons, most of them from the Atlanta, Ga., area. Among them were at least 24 Churchpeople.

Most of the passengers had been on a European tour sponsored by the Atlanta Church Association. One Churchman, Mr. Paul Barnett, a parishioner of St. Philip's Cathedral, Atlanta, had been making a study of stained glass windows.

Other parishioners of the Atlanta cathedral who died in the crash include:

Mrs. Darrell Ayres, Mrs. Marion T. Bennett, Mrs. L. W. Dilts, Mrs. William Merritt, Mrs. Rosalind Williams, Mr. and Mrs. Robert Pegram, Mrs. Roby Robinson, Mrs. David C. Black, Mr. and Mrs. Redfern Collins, Mrs. Robert Emmett Mitchell, Mrs. D. Therrel, and Mrs. Helen C. Seydel.

Other victims included:

Miss Katharine Blackley and Miss Louise Boomis, of All Saints' Church, Atlanta; Mrs. Winston Longino, Mrs. Roy Minier, Mrs. Irene Sharp McLaughlin, Mrs. Frank Virgin, and Mrs. Frances Beers of St. Luke's Church, Atlanta; Mrs. William S. Howland of the Church of the Holy Trinity, Decatur, Ga.; Mrs. Fred Sorrow of Alpharetta, Ga.; and Mrs. Lloyd Rickey, Winter Park, Fla.

A memorial Eucharist for the dead Churchpeople was celebrated by Bishop Claiborne of Atlanta in the cathedral on June 5th. He offered the facilities of the cathedral to any other groups wishing to hold memorial services for those killed.

SCOTLAND

Cots Speak Up

by the Rev. THOMAS VEITCH

After some three years without any Church paper here in Scotland, we have at last reached the point of starting one. It is not an official paper of the Church (which is probably better in any case), but it is the only one there is or is likely to be. The Rev. Thomas Veitch is editor of the paper, to be called the *Spire*.

We are getting out the first number for the end of September, and it is going to follow along much the same lines as THE LIVING CHURCH, but probably with a few more secular articles.

UNITY

Conversation for Clarity

A four-way conversation to discuss Anglican-Presbyterian relations is scheduled to be held at Durham, England, July 10th-30th. Taking part will be representatives of the Church of England, the Presbyterian Church in England, the Church of Scotland, and the Episcopal Church in Scotland.

Announcing the meeting, Dr. J. W. C. Dougall, chairman of the Church of Scotland's special committee for the talks, said that the word "conversations" should be underlined, and that conferees would not enter into negotiations or discuss modifications of Church orders.

Rather, he said, "We will meet to clarify our positions . . . and to explain why we hold the views we do. This is very essential and it is not going to be very easy. . . ." [EPS]

WASHINGTON

The Fourth Rubric

Reports from a parishioner that anonymous telephone callers were denouncing her for receiving Cuban refugees in her home caused the Rev. Thomas B. Allen, rector of St. Luke's Church, Bethesda, Md., during his sermon on June 3d to cite the fourth general rubric after the Prayer Book service of Holy Communion.

[The rubric provides that "if . . . the minister shall know any to be an open and notorious evil liver, or to have done any wrong . . . so that the congregation be thereby offended, he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented. . . ."]

Mrs. Daniel H. Daniels, wife of a U.S. Foreign Service officer, who has found room in her home for five refugees, told Mr. Allen that she had received a number of phone calls, some letters, and had been called on in her home by people who did not give their names, but who chided her for extending aid to the Cubans. Mr. Allen told his congregation that any members of his parish participating in such actions were not welcome at the communion rail until "they have made confession and done penance."

Mr. Allen told THE LIVING CHURCH that he, and the church office, have received more than 50 calls, all of them favoring his stand and backing the Daniels' act of hospitality.

PANAMA

Insult?

A mild Church-state controversy has arisen in the Republic of Panama over the appointment by the Panamanian President of a Churchman as governor of the province of Panama.

Carlos Raul Moreno, a former priest of the Roman Catholic Church and now a communicant of the Episcopal Church, was appointed to the governorship by Robert Chiari, president of the Republic of Panama. Mr. Moreno is warden of the *Mision de San Marcos*, whose congregation is presently worshipping at St. Luke's Cathedral, Ancón.

Some 43 lay organizations of the Roman Catholic Church have circulated petitions asking the President to reconsider the appointment, in view of the alleged insult to the Roman Church. They called the appointment "a grievous offense to the Church and to the faithful of the province of Panama and of the country, for it has [been conferred] on a renegade, a rebel, and an excommunicate. In addition, you would force the Church to withdraw its action and deny its coöperation in every public ceremony in which the governor may participate."

No action has been taken to replace Mr. Moreno.

NCC

Office at the Top

The National Council of Churches has announced the opening of a United Nations office which is to be a "working center and symbol" of Protestant, Anglican, and Orthodox interest in the U.N.

The office will be located temporarily at the Carnegie International Center. It will be moved into the United Nations Church Center when that building is completed sometime next year, according to an NCC official.

The Church Center is being built by the Methodist Church to serve as a headquarters for religious groups in their relations with the U.N.

They Care

Bishop Brown of Arkansas, with two Protestant clergymen and a Jewish rabbi, form the executive committee for an organization known as "We Who Care."

The organization, according to Religious News Service, is made up of Little Rock, Ark., people who wish to help the return to the south of Negroes who have been sent north on "reverse freedom rides" by segregationists.

[A number of Negro citizens, hoping to find employment and better conditions, have accepted free, one-way bus tickets to small northern communities from members of white citizens' councils and others. At their destinations — often small towns — they have found a lack of economic opportunity of which they had not been told by those whom they had considered their benefactors.]

"We Who Care," according to the Little Rock businessman who founded it, is not concerned with fighting segregationists, but in helping victims who have found themselves stranded in small communities. He said that the Negroes left Little Rock because the people of Arkansas did not show that they really cared for them. The organization, he said, will help to find better jobs, housing, or opportunities, regardless of the race or creed of the person in need.

Besides Bishop Brown, the executive committee includes Rabbi Ira E. Sanders, Dr. S. A. Whitlow (executive secretary of the Arkansas Baptist Convention), and Methodist Bishop W. Kenneth Pope.

ENGLAND

Risen from the Ruins

St. Michael's Cathedral, Coventry, England — the new one — was consecrated on May 25th by the Rt. Rev. Cuthbert Killick Norman Bardsley, Bishop of Coventry, in the presence of Queen Elizabeth II of England.

The old cathedral was a casualty of World War II. It was destroyed, all but the outer walls, the tower and the spire, by German bombers in a raid on Coventry on November 14th, 1940. Later, someone wrote on the scarred wall behind the high altar the words, "Father, forgive."

The outer walls, the tower, and the spire of the old cathedral still remain,

LIVING CHURCH ENDOWMENT FUND

The amounts noted below have been received in response to The Church Literature Foundation's appeal for contributions toward a \$200,000 endowment fund to underwrite the costs of publishing THE LIVING CHURCH. (Contributions qualify as charitable deductions under federal income tax laws.)

Previously acknowledged	\$4,258.50
Receipts Nos. 3833-8851, May 31-June 5	304.00
	\$4,562.50

now to form an entrance to the new, modern building designed by Sir Basil Spence, whose plan won in competition with more than 200 other designs. The ruins can be seen through a large window in the rear wall of the cathedral — a window etched with the images of angels.

At the other end of the new cathedral, behind the high altar, hangs an immense tapestry — 70 feet high and 39 feet wide, designed by Graham Sutherland — depicting "Christ in Majesty," together with symbols of the four Evangelists [L.C., April 29th]. A relatively small section of it forms the dossal for the altar of the Lady Chapel, which is directly behind the high altar.

Ten stained glass windows, five on each side, let light into the nave of the cathedral. They cannot be seen by a person looking the length of the nave toward the high altar, however, since the side walls of the nave form a type of saw-tooth design, and the windows are set to face the altar. Sir Basil is quoted in *Time* magazine as saying, "These windows are like a rainbow of promise, but it is right that a worshiper should not be able to see them until he has made his Communion at the altar and turned back in joy. Then God is revealed."

Another stained glass window forms the back wall of the baptistry, which is off the rear of the nave, on the epistle side. This window is a large, abstract design, giving something of the effect of a tapestry, and is the backdrop for the font — a larger boulder, shipped from Bethlehem, and hollowed to receive the water. There are two exterior chapels, both of them in the form of short, round towers. The Chapel of Christ the Servant, on the epistle side, is entered from the Lady Chapel. Outside but connected to the back of the cathedral, on the Gospel side, is the Chapel of Unity, which was built by young people from Germany, as a gesture of reconciliation and restitution.

A bronze group, showing St. Michael triumphant over Satan, adorns the outside cathedral wall near the main entrance. This was the last major work of Sir Jacob Epstein, who died in 1959 [L.C., August 7, 1960]. [D.M.]

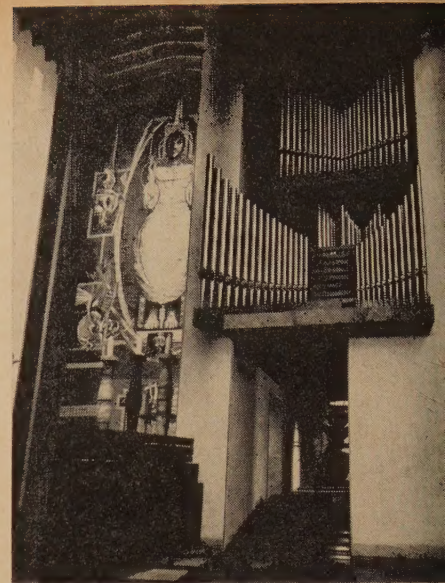
NATIONAL COUNCIL

Lawyer on the Staff

Donald S. Frey, a lawyer from Evanston, Ill., is giving up his law practice to become associate secretary of the National Council's Division of Christian Citizenship.

Mr. Frey, who is assuming duties now on a part-time basis, will take over full-time responsibilities at the start of 1963. He will be responsible for several long-range studies.

A married man with four children, Mr. Frey is chairman of the American Bar Association's committee on individ-



Keyston

Majesty and angels.

Sutherland tapestry [above], depicting "Christ in Majesty" (organ pipes at right), is behind the high altar. Opposite it, at rear of cathedral is a window [below], etched with angels [also shown is boulder font from Bethlehem]



Keyston

ual rights, in the municipal law section, a member of the anti-trust section, and member of the committee on international law. He serves as an advisor to the Illinois state human relations commission and is chairman of the zoning committee for the Illinois Bar Association. He was a special counsel of the War Production Board, in Washington, D. C., during World War II. He has been a vestryman of St. Matthew's Church, Evanston, and has been active in Church affairs nationally and in the diocese of Chicago.

He is the author of *Guide to Free and Fair Competition*, *American Citizens for World Peace through Law*, *The Civil Right of Freedom of Residence*, *Challenges in Christian Citizenship*, and *Challenges in Brotherhood*.

Ascension Jazz

by DOROTHY MILLS PARKER

*Christ today has lifted off, past the ends
of outer space,
Far beyond celestial limits, to his
Father's place,
Where he circles, omnipresent, over
every man and race.
Christ today has lifted off, blasting into
inner space,
Rightly owning his creation, claiming all
his base;
Simply asking our responding, Christ
ascended gives his grace."*

This was the processional at the Jazz Liturgical Service at the Church of the Epiphany, Washington, D. C., on the Sunday after Ascension, June 3d, climaxing the week-long International Jazz Festival. Author of the words was the Rev. John G. Harrell, executive secretary of the National Council's Division of Audio-Visual Education.

The music, especially commissioned for this event, was written by Edgar Summerlin of Smithtown, N. Y. It consisted of two hymns, the motet, an instrumental offertory, and incidental background music for the prayers and suffrages and the psalm, "O Sing unto the Lord a New Song." In general it followed the form of Evening Prayer, omitting the canticles. Dr. Adolf Turovsky, long-time organist and choirmaster of the church, had trained the parish choir for their part in the service. Mr. Summerlin conducted the nine-piece combo, which was seated in front of the choir screen. By far the most interesting was the music they played against the parts of the liturgy said by priest and people: a solo tenor saxophone for the Lord's Prayer, a bass during the versicles, a muted trumpet with the psalm — improvisations overwhelmingly reminiscent of the "Basin Street Blues."

Episcopalians serving on the National Sponsoring Committee were Bishop Pike of California; the Rev. Canon Standrod Carmichael, of Christ Church Cathedral, St. Louis; the Rev. Sidney Lanier, of St. Thomas Church, New York City; and the Rev. Malcolm Boyd, Episcopal Chaplain at Wayne State University in Detroit.

The Rev. Charles D. Kean, rector of the host parish, delivered the sermon, entitled "Living Liturgy." As authority for the use of a jazz combo in a church service he quoted Psalm 150, "Praise God in His sanctuary," on the trumpet, lute, harp, cymbals, stringed instruments, etc. "Of course it does not mention the saxophone, clarinet, and traps," he said, "but the point it makes is that every musical resource can be used in the praise of Almighty God. The modern does not cancel out the past, but completes it."

Dr. Kean noted that the musical tradi-

tion of the Christian Church includes the best contributions of every age, in which men have taken the popular music of their particular day and adapted it for Church use. He went on to say that such music can only be truly popular if it is in tune with the way people feel. "Much of what we are doing tonight is unusual. It is a serious attempt to adapt the harmonic structure, tempo, and improvisations of the music associated with dance orchestras to liturgical worship."

He explained that liturgy, literally translated, means "the work of the people," and that liturgy, in worship, is something people do together. "Worship is not genuine if it is abstracted from everyday affairs. If jazz is a real way through which many people can express their feelings in music, then this service becomes a significant union of worship with everyday life."

Reactions among the congregation varied: from unqualified enthusiasm to incredulity. One elderly matron maintained a trance-like stance for some time after the conclusion. Tapped on the shoulder and queried as to how she liked it, she turned a glazed eye and snapped, "I didn't."

The sounds issuing from the church doors no doubt mystified passers-by. As for those inside, whether jazz buffs or worshipers, there was a full house, in itself a rarity for a Sunday evening in a downtown church. The entire service was televised and is scheduled to be broadcast again.

INTERCHURCH

Double Readings

A votive Mass for the reunion of Christendom, in which Orthodox clergymen took part, was celebrated on May 26th in St. Mark's Church, Portland, Ore. The Rev. Charles H. Osborn, curate at St. Mark's, celebrated.

The Epistle was read twice: first in

Syrian, then in English; and the Gospel was read both in Russian and in English. First reading of the Epistle was by the Rev. George Harb, pastor of St. George's Church (Syrian Antiochian Orthodox Archdiocese of New York and North America), Portland; the second was by the Rev. L. Franklin Evenson, rector of St. John's Church, Milwaukie, Ore. The Gospel was read by the Very Rev. Nicholas Sherotsky, pastor of St. Nicholas' Church (Russian Orthodox Greek Catholic Church of America), and by the Rev. Robert H. Greenfield, vicar of St. Michael's Church, Newberg, Ore.

The Most Rev. Archbishop John, Archbishop of San Francisco and the Western States, of the Russian Church, preached the sermon.

PUBLIC AFFAIRS

Appeal

The department of Christian social relations of the diocese of New Hampshire has asked that Churchmen "make their wills known" to civic officials in the cases of two men, convicted of murder, who have been sentenced to die by New Hampshire courts.

Abolition of the death penalty was urged by the recent convention of the diocese [L.C., June 10th].

EDUCATION

Cricket's in the School

St. Richard's School, Trinity Church, Indianapolis, Ind., which is staffed by two Englishwomen, will add cricket to its curriculum.

Now in its third year, the school plans to add the second grade this fall. It now offers first grade and kindergarten, according to Miss Helen F. K. Bevan, director.

Miss Philippa Riley, of Bournemouth, England, will be cricket instructor.



Anglo-Orthodox participants in Oregon: From left, Fr. Greenfield, Fr. Osborn, Archbishop John, Fr. Sherotsky, and Fr. Evenson.

RNS

Gathering 'Round

The "Holy Family" concept of church architecture will find new expression this summer when Christ Church, Whitehaven, Tenn., breaks ground for a church-in-the-round.

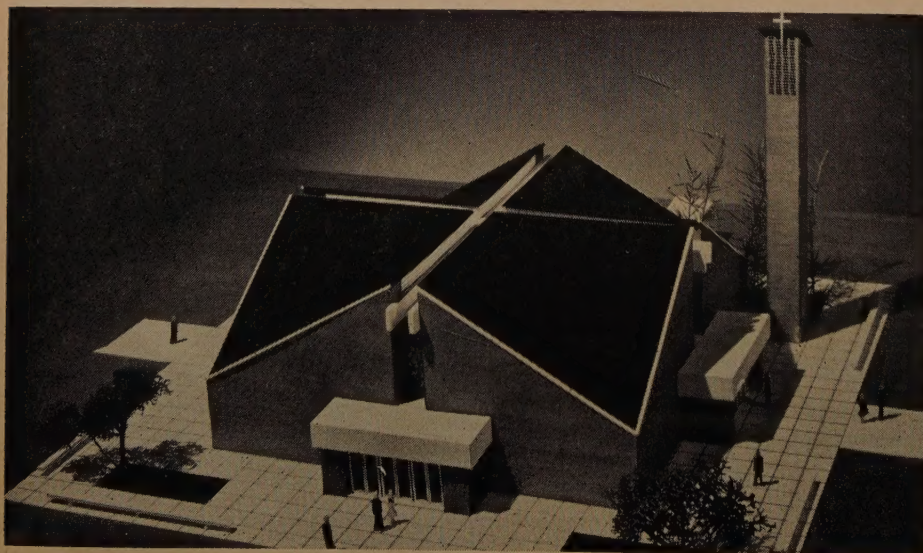
The building's exterior will be square, with entrances on three sides and a small connecting chapel on the fourth. The octagonal interior will provide seating for 357 people in six sections of pews, with no worshiper more distant than 28 feet from the central altar. A choir and organ, screened from the congregation, will be centered in the remaining two "sides" of the octagon. Space between the nave and the exterior walls, in the four corners, will be used for sacristy, choir vesting rooms, utilities, and a common room.

Equilateral roof peaks will intersect to form a cross visible from the air, and will be recessed for clerestory lighting. Visible from the ground will be a cross atop a free-standing bell tower.

The Rev. F. W. Kephart, rector of the parish, is highly pleased with the plans prepared by architect I. A. Wadlington. "The first Christian 'altar,'" Fr. Kephart says, "was the Cross on Golgotha, with Christ's mother, St. John, and the few faithful ones gathered around to witness the Sacrifice and to participate in it to the extent they were able. The Holy Family concept continued in the apostolic Church, when altars were the simple dining tables around which Christians gathered to break bread. We want our building to express this same Christian unity."

The Christ Church congregation, already far too large for its present building, held Easter services for nearly 400 people in a tent, erected on the new church site and furnished with folding chairs encircling the altar.

Church-in-the-round. Architect's drawing of floor plan (right) and model of exterior (below) of proposed new Christ Church, Whitehaven, Tenn.



Slide Show

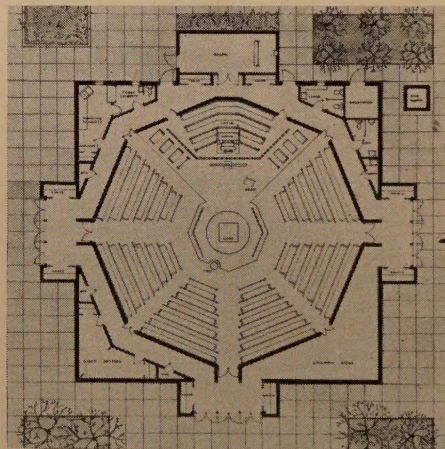
Diocesan accomplishments and needs were shown to convention delegates of the diocese of Western Massachusetts by means of projection slides, at the convention, held at Christ Church Cathedral, Springfield, Mass., in mid-May.

Delegates saw illustrations of proposed new churches, additions to established churches, and land which may be bought. Photos were included of Cuban refugee children to come to Massachusetts.

[On May 22d, a few days after the convention, 25 Cuban families arrived at Logan Airport, Boston, on a flight sponsored by Bishop Stokes of Massachusetts and Bishop Hatch of Western Massachusetts. They were welcomed at the airport by Bishop Stokes and Governor Volpe of Massachusetts, and were placed by Episcopal churches of the two dioceses and by a few Congregational churches.]

Bishop Hatch announced a change in title for Robert Boyer, a layman who has been business manager for the diocese for several years. He will be administrative assistant to the bishop.

The convention adopted a budget of \$472,500 (some \$35,000 more than last year), which included a \$119,200 contri-



bution to the National Church, and provision for an archdeacon for the diocese.

ELECTIONS. Standing committee: Rev. A. Vincent Bennett; Miles Hapgood. Diocesan council: Rev. Andrew Wissemann, Rev. H. Arthur Lar Jr.; John Campbell, John Talbot. Delegates: Anglican Congress: Rev. Robert Curry; Mort Jaquith. Alternates to Anglican Congress: Rev. Malcolm Eckel; John Talbot.

KENTUCKY

Hunger for Knowledge

When the convention of the diocese of Kentucky convened on May 8th in Trinity Church, Owensboro, Ky., Bishop Marmion of Kentucky, in his address, asked that four-week schools — in seminary form — be offered in every church in the diocese in November and December.

He said, "There is a hunger for knowledge of what the Church teaches and what the Church stands for. One of the reasons we do not bring more people into the Church is that we are not [so] sure of what the Church teaches and stands for as we might be."

Bishop Marmion reported that last year 560 persons were added to the roll of the diocese, 19 less than in 1960 and 72 less than in 1959. He said, "I hope that this trend will be reversed as we take more seriously our calling to share with those not active in any church the good things God has given us through the Church."

The convention adopted a tentative budget of \$147,705.

ELECTIONS. Standing committee: Very Rev. Norvell Wicker; James Warren. Executive council: Rev. John Letherman, Rev. Glendon Coppick; Vice President Thomas, Matthew Diggs.

QUINCY

Moving Synod

The synod of the diocese of Quincy met at Christ Church, Moline, Ill., on May 6th and 7th, approved a request from Bishop Lickfield of Quincy to move the bishop's residence and the cathedral from Quincy to Peoria, Ill. The diocese will continue to bear the name of Quincy.

St. Paul's Church, Peoria, which completed a building program in 1959, will become the new cathedral. St. John's Church, Quincy, which has served as the cathedral for more than half a century, will become a parish church. Purpose of the move is to make the see city more central. The present rector of St. Paul's, the Rev. Gordon E. Gillett, will become dean, and the two curates, the Rev. Messrs. Robert Preston and Douglas MacDonald, Jr., will be canons residentiary.

The Episcopal Churchwomen of the diocese held their meeting at the same time as the synod. Mr. John W. Reinhardt, director of the National Council Department of Promotion, who conducted workshops for the Churchwomen, was the speaker at the convention banquet.

The synod voted approval of a program of stewardship education, under the di-

lection of the Rev. Arthur M. Gard, and approved a plan for a mission to be held in each church in the diocese in 1963, under the direction of Fr. Gard and a committee of seven clergymen and laymen. A combined budget of \$73,000 was adopted.

ELECTIONS. Standing committee: clergy, Gordon Gillett, Channing Savage, Charles Upson, Jr.; laity, John Morgan, Clifford Shertz, Bryson Blackburn. Diocesan council: Rev. George DeGraff, Rev. Lewis Payne; Clifford Schertz, Leo Lester. Delegates to Anglican Congress: Rev. Gordon Gillett; Burton Stone.

CENTRAL NEW YORK

No Nearer Heaven

In his address to the convention of his diocese, Bishop Higley of Central New York said:

"The day Colonel John Glenn orbited the earth, the whole world seemed to stand still in admiration of a great achievement. Indeed it was a magnificent achievement in which we all rejoice. For mankind, it opens up another . . . frontier. Man is on the verge of even greater discoveries about his world and the component parts of the universe as God has created it. . . . 'We are, however, not saved by technology,' writes Valdo Beach, 'and that 81,000-mile flight of the astronaut brought him and us no nearer heaven, but only back to an unkindly and troubled earth.'"

The convention was held at Calvary Church, Utica, N. Y., on May 4th and 5th.

Bishop Higley announced the diocesan capital funds drive to raise \$770,000 had passed the half million mark.

Bishop Wright of East Carolina was the speaker at the convention banquet.

The convention:

Authorized employment of a director for

the diocesan conference center.

✓ Condemned professional boxing, and called for safety devices to protect boxers from death and serious injury.

✓ Adopted a resolution calling for an exploration of ways by which church programs in inner city areas might be expanded and aided.

✓ Called for a study of organized laymen's work, with a view to revitalizing and strengthening such work.

✓ Passed a resolution pointing out that the diocese might find as much need in self-supporting parishes as it does in missionary churches.

ELECTIONS. Standing committee: Rev. W. Paul Thompson; George Driscoll. Diocesan council: Rev. Richard Morris; Donald Goode. Delegates to provincial synod: clerical, E. Rugby Auer, Charles Sykes, Isaiah Bell, George Entwistle, Robert Ayers, Richard Stott; lay, Charles Osgood, Walter Hamlin, John Becker, Robert Branan, Calvin Bond, Charles Willie.

NORTHERN MICHIGAN

Everyday Witness

Addressing the convention of the diocese of Northern Michigan, held on May 18th and 19th at St. James' Church, Sault Ste. Marie, Mich., Bishop Burroughs of Ohio emphasized the need for each individual Churchman to bear witness to his Faith in all his everyday contacts. "Our primary task in the Church is the propagation of the Christian Gospel," he said.

The convention adopted as goals for the diocese during the coming year increased personal commitment to Christ,

"What am I bid?" says the auctioneer, for this lamb sold at the Country Fair, sponsored by St. Thomas' Church, Whitmarsh, Pa., on May 19th. Gross receipts for the day amounted to about \$11,000. Proceeds are used for benevolent purposes above and beyond the diocesan quota, according to the Rev. James R. MacColl, III, rector.

and the strengthening of adult education. It also adopted a total budget of \$59,448.10.

Theme for the annual meeting of the women of the diocese, held at the same time as the convention, was, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Bishop Page of Northern Michigan thanked the women for their support of the college work project in the diocese for the past two years, and asked them to adopt as their new effort in the diocese the financing of improvements to the Chapel of the Holy Innocents, at the diocesan conference center, Little Lake, Mich. This will result in better facilities for year-round use of the chapel in its ministrations to the personnel at nearby K.I. Sawyer Air Force Base.

ELECTIONS. Standing committee: Very Rev. A. Paul Nancarrow, Rev. H. Vaughan Norton; Joseph Neudert. Bishop and council: clergy, A. Paul Nancarrow, Judson Mather, Robert Yonkman; laity, Clifford Lewis, Ralph McBain, William Bart, Keith Wangberg (to fill an unexpired term).

ERIE

Six for One

Bishop Crittenden of Erie urged delegates to the convention of his diocese, held in Meadville, Pa., May 18th-19th, to think and plan with "an ever deepening sense of stewardship. This is God's world, everything in it came from Him. Stewardship extends to life in the whole community, not just within the Church," he said.

He called for constant evangelism on the part of both the clergy and laity, citing the fact that in his 10 years as chief pastor he had confirmed 4,850 persons, but that the diocese had shown a gain of only 739 communicants in that period. Many died, left the diocese, or left the Church, he acknowledged, but he said he found it difficult to believe that he had to confirm six persons to gain one communicant.

The convention was held jointly with the meeting of the Episcopal Churchwomen of the diocese for the observance of Bishop Crittenden's 10th anniversary as diocesan. At the convention dinner a pectoral cross and purse were presented to him as a token of love and esteem. The clergy presented him with a high fidelity stereo phonograph and radio combination.

Bishop Luxton of Huron, Ontario, Canada, was the convention preacher. He asked for the prayers of all Anglicans for the Anglican Congress to be held in Toronto in the summer of 1963. "The time has come for the Anglican Communion to witness heroically," he said. "We must evangelize more effectively if we are to do this."

The convention affirmed a resolution

Continued on page 30





Last summer's choir school at All Saints', where many children think choir is the most important and exciting thing they do.



How a parish doubled its number of choirs
and tripled its number of choristers

in one day —
and also brought people back to Church.

Choir is BIG at All Saints', Fort Worth

by Jack Noble White

A choir school plus some careful planning can increase and perfect the sound of the music of worship in a parish.

The first thing we decided in organizing our choir system at All Saints' Fort Worth, Texas, was what we were aiming for — how many choirs, what ages, and what duties.

The choir system we decided upon to start with (and which has now been enlarged) is one I would recommend for most larger parishes:

Primary choir: grades 1 - 3, mixed
Junior choir: grades 4 - 6, mixed
Youth choir: grades 7 - 12, mixed
Boy choir: grades 4 - change of voice
Adult choir

More choirs might be suggested by some, but you can spread yourself too thin. I suggest starting with this plan. Later, if the plan has been fruitful, you might add to the number of choirs, especially in the junior and senior high schools.



level. Many will say that these two groups should be separated; we combined them because we have made this choir a part of the Sunday evening Episcopal Young Churchmen's program.

This is when our 7th through 12th grades have their Sunday school, Evensong, and youth activity program. Since they all participate in Evensong, and this choir's duty is to sing for Evensong, it was necessary to combine the groups, and this has proven successful.

It is of utmost importance that each choir have a regular duty, and this, itself, will limit the number of choirs you can have. As in most parishes of our size [over 1,500 communicants], we have two choral services on Sunday. The adult choir sings at both. At the 9:30 choral Eucharist, the boy choir processes with the adults and sings through the sermon hymn. During the sermon hymn, the boys have their own recessional. This works out nicely, as that is the time when all of the children leave to go to their classes. The same thing is done at the 11:00 service, but the primary and junior

choirs sing at this service on alternate Sundays.

(Starting in September the adult choir will sing at 9:30 and a boys' and men's choir at 11:00. A "preparatory choir" for boys in grade 2 and up has been started in addition to the grade-4-and-up boys' group, now known as the "advanced boys' choir." An all-summer choir school for boys is being held this year.)

On August 28th we had two choirs and 55 choristers, and the next day we had four choirs and 155 choristers. It was not merely a matter of announcing that we were to start these new choirs. Anyone who has ever tried that will vouch that it doesn't work. How did we do it? By holding a five-morning "choir school" for all the children of the parish from grades 1 through 12. This was handled just like a vacation Bible school. It appeared to us that beginning children's choirs is often a long, slow process; however, by beginning them with a choir school, the choirs were formed and filled to overflowing on the first day. Since such a concentrated activity as a school was to be held, the children and their parents did not take the attitude that the fifth rehearsal was as good as the first for enrolling. Also, by holding the clinic the week before school began, the many schedule conflicts that keep children out of choirs were avoided. The choirs were organized and rehearsal days set before the children were involved in piano lessons, ballet, riding, and the like. The parents elected rehearsal days and no children were unable to continue choir this fall because of schedule conflict.

During the week, each choir was given a lecture by one of the parish priests on the purpose and importance of choirs, and, most important, the behavior of choristers. Naturally, it was necessary to call in musicians to help with the school so that all choirs could rehearse simultaneously. These musicians, the refreshments, and small postage costs were the only expenses of the school. That cost was paid by the registration fee of the children. Yes, *registration fee!* We charged each "family" of children \$1.00 for the week and I am sure we had 30% better attendance than we would have had if it had been free. The main reason for the fee was to increase attendance and, as a side benefit to us, it paid the bills. People are wary of getting "something for nothing," whereas, when you charge even a token amount, they feel they are getting more. I think, of course, scholarships most certainly should be in order for any children who cannot pay the fee.

We intend to make the choir school an annual event in our parish, and are now planning the addition of a summer choir camp. This type of activity works with these young people, and we strongly recommend you try it if you are starting a choir program or "rejuvenating" an already-formed one. We will be glad to

furnish complete details of how we did it. In all fairness, I should mention that All Saints' is an extremely active parish and is successful in almost everything it undertakes. As of this writing, we have some 200 choristers in five choirs.

These choirs have worked miracles in many ways. There are children back in Sunday school who had been out, there are parents of the children attending regularly who had been irregular, and we have even picked up members in the adult choir who join because their children are in a choir. Most of this immediate success I attribute to the choir school. In children's choirs, if you start off big, you stay big. Children in your choirs bring their friends. We pick up two or three new ones every week. Many of the children think choir is the most important and exciting thing they do. It has almost become a "thing you must do" as far as the parish children are concerned.

We have a very active and growing St. Cecelia's Guild, made up mostly of parents, that is sub-divided into "choir-mother" groups for each choir. These hard workers are a constant help to us in all we do. This type of organization and a good assistant are necessities for the success of a full scale music program.

An important word of warning: Should you become involved in this sort of program, *don't forget your adult choir*, or whatever your main choir is. It is very easy to become so busy with the children that you forget your primary purpose: to furnish music on Sunday morning. With an accelerated program for children, you must have an equally accelerated program for adults. I make it a steadfast rule to spend the same amount of time in planning and preparing for our 60 voice adult choir that I spend in all the others combined.

An example of activity for adults: We made a long playing record of our Christmas music. An attractive picture of the church in the snow was used for the jackets. The project has become a feather in the choir's cap, not to mention that it should net the choir fund over \$500. We plan special music for all high feast days, but, in addition to that, we gave a presentation of the Haydn "Norman Mass" with orchestra on May 13th. Our "Second Annual Choir Festival" will be this fall, at which Alec Wyton, organist and master of choristers at the Cathedral of St. John the Divine, New York City, will be guest director and hold clinics.

In closing, let me warn you of two things:

(1) These organizational tricks work. Make sure before you use them that, once you get the group there, you know how to teach them to sing.

(2) If you are inclined to have occasional attacks of acid indigestion, don't start a multiple choir program. The attacks get worse.

Jack Noble White is organist and choirmaster at All Saints' Church, Fort Worth, Texas, and is a member of General Convention's Joint Commission on Church Music.



by Suzette Stuart

That thousands may publicly worship in clean and orderly buildings, teams of men and women work day and night at

Church Cleaning In Manhattan

Housecleaning never ends in the big and busy Manhattan parishes where thousands praise God in public every week.

There is a special clean-up project at the historic Trinity Church, Broadway, at the head of Wall Street, after a ticker-tape parade honoring a celebrity has passed up Broadway to ceremonies at city hall.

Immediately after the cheering crowds and the patient police have gone their way, "roofers" from a professional roofing company are scrambling over the church roofs rapidly cleaning out the sorted wind-blown paper streamers and shredded office papers which would choke up the drain pipes if not promptly removed. And after that unique emergency job is done, a crew of workers is gathered from other parts of the parish, sometimes 15 men, to work for a week removing gay paper streamers from the churchyard treetops and paper scraps from all over the grounds. All this is not regarded as a problem by Trinity Church, but as a special clean-up task connected with a public event. On some occasions the clergy of Trinity await the passing visitor, standing on a special platform erected at the Broadway entrance, with confetti and papers blowing down upon them.

Because of Trinity Parish's many responsibilities (for the mother church and five Manhattan chapels — the sixth chap

After a Broadway ticker-tape parade, Trinity Churchyard is left garlanded with streamers.

New York Herald Tribune



St. Cornelius', is on Governors Island), Trinity maintains a parish crew of painters assigned wherever re-painting or new work is needed, also a crew of carpenters to handle jobs of repairs or the building of new furniture.

With the public daily passing in and out of Trinity Church, from 7 a.m. to 7 p.m., a day and night cleaning schedule is required.

This job is directed by George B. Jeffrey, the vergier. His duties also include the care of the altars and sacred vessels; in many churches this care is turned over to an altar society. The day workers have the care of wiping off pews, lectern cases, and other woodwork; cleaning the great bronze entrance doors; and dust-mopping the nave floor and vestibules.

At night, cleaning men are at work from 11 p.m. to 7 a.m., when the church re-opens for the day. The night men follow a maintenance check-list of duties including sweeping and cleaning the nave floor, the floor of the pews, the vestibules, the nave radiators, the boiler room, the organ gallery, the altar marble, choir stalls, and washrooms.

A recent re-painting of the church and chancel was facilitated by the use of a special "boom" mounted on a jeep, with a kind of bosun's seat for elevating and powering the painters. This took the place of steel scaffolding, always a costly device.

St. Paul's (a chapel of Trinity Parish), on Broadway, widely known as the church where Washington worshiped, presents many individual problems for delicate handling.

The 14 gleaming chandeliers, explained the Rev. Robert C. Hunsicker, the vicar, call for individual attention and must be let down by metal winches to floor level, to be cleaned a crystal at a time, in a two-day job. Then there is the rare three-feather crest of the Prince of Wales topping the high pulpit, dusted by an ordinary feather duster on a long handle. The richly gilded cartouche above the Broadway window must be reached by scaffolding. A vacuum cleaner cannot be used on the tiled mosaic floors but is useful for pew cushions.

High winds are a problem for Trinity Churchyard and nearby St. Paul's Churchyard, according to Desmond L. Crawford, comptroller of Trinity Parish. Trees can be uprooted by winds considerably under hurricane force. Nurserymen are summoned to hoist them back into position with all speed, before the exposed roots have time to dry out.

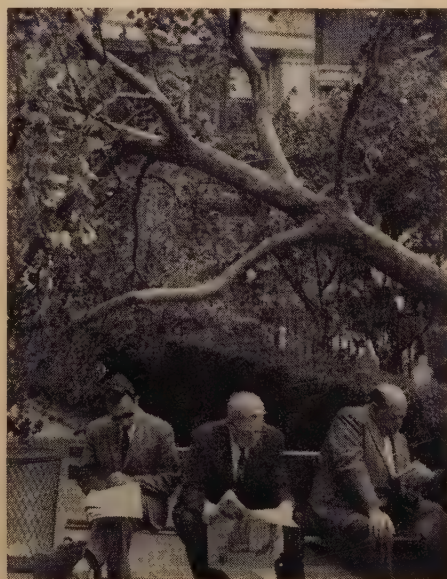
At the Church of St. Edward the Martyr, 14 E. 109th St., the Rev. Donald C. Hagan, the rector, has able volunteers among the women of the altar society, who make skillful use of the washing-machine for linens and vestments. Neighborhood boys are proud to be hired to aid the sexton at after-school and vaca-

tion jobs and, when necessary, with snow removal.

St. Philip's Church in Harlem (215 W. 133d St.) has, by current count, nearly 4,000 communicants.

Moses Jones, who is one of its three sextons, described the maintenance work needed there. The church is open for a long day, from 6 a.m. to 10 p.m., he said. For the cement floors in the aisles, water and mop are used, but the wooden floors under the pews are a continuous cleaning problem. More than one thousand kneeling cushions must be lifted out of the way and replaced, a task not done by automation. The waxing machine for these wooden floors requires two or three days for a complete job. The "fun center" in the parish house, for the youngsters, presents a big tidying task — a sweeping and pick-up job.

This past winter an extensive program of redecorating and re-painting was accomplished at the Church of the Transfiguration, the Little Church Around the Corner, 1 E. 29th St. Scraping of paint and re-plastering were unavoidable parts of the work. The air was filled with a fine white dust which settled on everything, to the dismay of Charles Golden, the thorough-going vergier. "Cleaning" of the Caen stone reredos puzzled workmen who rashly tried water and got muddy streaks. Then Joseph Starc, the decorator in charge, applied a kind of



Suzette Stuart

A tree falls in Manhattan: In St. Paul's Churchyard, uprooted trees are commonplace.

"paint" or wash which restored the surface stroke by stroke, to its original white beauty.

The day I went to the Cathedral of St. John the Divine, Philip Sheridan, senior shop steward, was in the carpenter shop, polishing a piece of wood to use as a color guide for newly built kneeling racks that stood at one side. Ready for use were a rip and crosscut

saw, band saw, jig saw, lathe, and the grinding machine.

A cathedral garage houses a jeep with a plow to cope with snow storms. There are also a gasoline hand plow and a five-horse power gasoline lawn mower.

Some 35 years ago, Mr. Sheridan reminisced, a faithful woman used to come over from Staten Island regularly, to pick up the clerical laundry which she took home, laundered, and, if necessary, mended. Then she carried the laundry all the way back to the cathedral. Today the cathedral choir school alone, with 40 boys and faculty, requires its own laundry.

A staff of porters is assigned to the specific care of cathedral buildings, one to the synod hall, where the Bishop of New York has his office, one to the diocesan house, plus those who care for the cathedral church. Some of the latter have turned gardeners for the coming of spring.

"First things first!" is the guiding rule for the multiple buildings of St. Thomas Chapel of St. Thomas parish, explained Miss Alice Johnson, secretary to the vicar. The routine calls for clean up of a room immediately after its use, be it the high-ceilinged parish house or a guest room in the vicarage. Plans are gradually working out for the chapel to become an independent parish.

St. Bartholomew's Church fronts on Park Avenue, and its adjoining community house on East 50th Street. The multiple activities of the community house create a special cleaning problem for the porters assigned to it. A room may be booked for different events in succession, necessitating a change of furniture and set-up each time. The community house is open from 8 a.m. to 11 p.m. A business manager, Arnold Abrahamson, is in charge of its many functions and facilities — including dances, movies, photography, swimming pool, cafeteria, special luncheons. In addition to overseeing daily cleaning chores in the large church, Mr. Abrahamson is also in charge of heating, hot water, air blowers, etc. He took me to the office of James Allan, building superintendent, who supervises countless tasks in the church and community house. Mr. Allan has 34 years of experience on the job to draw upon.

Nine porters are busy all day, Mr. Allan said. The church is open from 8 a.m. to 8 p.m. On Sundays four of the porters are on duty in the church, to set everything in order after each service. They take over as rapidly as ushers in a theater after the final curtain. So if a missing glove is noted by a worshiper and she rushes back from the street, she is likely to have it restored by a diligent porter.

Mr. Allan summed up a day's work:

"Every day is a continual thing, never halts, and there's always variety."

O ye mops and ye brooms, praise ye the Lord!



A summer session often can be a training ground for new teachers.

RNS

Sunday School Is Out, But The Superintendent Is In

How effective is your Church school?
The answer may depend on how much
work is done now.

by Anne Wise Hobson

Consultant in Christian Education
Christ Church Cathedral, Hartford, Conn.

The work of the Church School superintendent is a year-around job and although it may be somewhat lighter in the summertime, yet there is much to be done in this season.

Much of the effectiveness of the Church school session is directly related to the work done during the summer. The difference between a Church school which begins decently and in order and one which begins in chaos is the result of the work done during the summer.

It is well to think of the summer's work as involving four areas: (1) evaluat-

ing the past year; (2) taking inventory in terms of personnel, resource, and teaching materials, and equipment; (3) drawing up plans for the coming year; and (4) a procedure for implementing these plans.

If there is to be a summer session of the Church school or a vacation Church school, these plans should have been under way in the spring months. The beginning of the summer is a bit late to start planning for this. It is advantageous to use a staff during the summer session totally different from that staff which

works during the winter months. The summer session often can be a training ground for future winter staff members.

Both evaluation of the past year's session and an inventory can help in determining what materials are to be selected for the coming year.

As soon as the superintendent has put his evaluation on paper, he should discuss it with the rector and make tentative plans.

Some questions to aid in evaluation and to lead into planning: Were there enough teachers? Were there enough substitute teachers? What sort of teaching was accomplished? Did the teachers find the curriculum materials usable, valuable, difficult, sufficient? Where were the strengths of the program? Where were the weaknesses? What changes should be made in the teaching assignments? Which teachers are strong teachers with what age group? Which teachers need help? Which teachers need replacing or re-assignment?

Other questions relating to evaluation and inventory: Were the classes too large or too small? Was there adequate classroom space or can other arrangements be made? What changes should be made in the class structures? Will there be group grading or will it be graded by classes? What staff will be most helpful in the coming year? How many people are needed for the staff? Who is there in the parish who would be valuable in Church school work? What equipment was exhausted? What equipment needs replacing? What equipment needs repairing?

An inventory of personnel, resources, and equipment should be made early in summer. Then the superintendent can decide which teachers and other staff members are entitled to a year's leave of absence, and how many vacancies need to be filled.

It is important that the superintendent, rather than asking for volunteers, selects the teaching staff. It is important that the superintendent visits the teachers when he asks them to teach during the coming year. If it is at all possible, the best procedure is for the rector and the superintendent, together, to visit the teachers and other staff members whom they are seeking to be involved in the program of Christian education. They should discuss the program of Christian education as they see it in their parish, and explain to the teachers and staff some of the ideas that they hope to incorporate during the year's work.

It is better to recruit teachers in the early part of the summer, when there is yet time for training sessions and conferences with them.

Primary in importance is the ordering of the curriculum materials and other resources and teaching materials needed. It is extremely valuable for the teachers

Continued on page 28

THE EPISCOPAL CHURCH BUYER'S GUIDE

The following Buyer's Guide has been prepared for your convenience. Most of the firms listed have been long-time advertisers in THE LIVING CHURCH, but we have not limited the Guide to advertisers. Advertisers in this issue are indicated in bold-face type. Keep the list for reference in the ensuing months, and when you write to advertisers we will appreciate it if you will mention THE LIVING CHURCH. An alphabetical list of firms, with addresses, will be found on page 20.

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Beginning at Home

For all the change in the format and treatment of news in the news media of today, the old definition of news as "man bites dog" has not changed. Still the newsworthy, as far as events are concerned, is the unusual as well as the significant, and even the significant stops being news when it becomes the everyday.

Something like this is beginning to happen in the area of Roman Catholic dialogue with Anglicans and Protestants. More and more, in the fast-growing rapport between them, such dialogues take place. No longer do they indicate a trend; now they only serve to bear out the wide area in which that trend appears.

But there is something else happening within the Roman Church which may be even more significant to Christians outside that Church. This is a more and more apparent redirecting of the Church's thinking, a more apparent restoring of long-neglected fields of doctrine and practice — fields whose very neglect had much to do with the bringing about of the Reformation. One of these areas is concerned with the place of the laity in the Church. Whether consciously or officially so considered, in actuality it has been the Roman Church's subjection of the laity, its hierarchical totalitarianism in worship and in the formulation of doctrine that has been responsible for much of its distrust by other Christian bodies and for a great deal of the antipathy and prejudice which has existed against it in the minds and hearts of other lay Christians. There are signs of change here, signs which are becoming evident as the Roman Church prepares for the coming Vatican Council.

In the June 1st issue of *Commonweal*, a Roman Catholic weekly, there is an article, the text of a speech to a meeting of Austrian [Roman] Catholic newsmen, by Francis Cardinal Koenig of Vienna, a member of the Central Preparatory Commission for the Council.

In this article, Cardinal Koenig discusses with candor the past unbalanced attitude of the Church, in practice, to the layman's role. Says the Cardinal: "We are emerging from a period in which, though the laypeople's part, office, functions, or ministry in the Church was never denied in principle, it was rarely affirmed." He goes on to say, "The Church's doctrine, however, has never forgotten that, while her worship is hierarchically ordered for the sake of unity, it is the worship of the whole community in which the 'amen' is as essential as the collect."

But we have known for some time that the Roman Church shared in the great movement of the Spirit in our time that is leading toward a restored liturgical wholeness and meaning. Cardinal Koenig not only speaks of the liturgical role of the laity, but also of the layman's part in "their proper ministry and witness in the temporal order, as well as in the Church's missionary evangelization," of the various manifestations of the lay apostolate.

But he goes further, even, than this; he discusses

the role of the laity in Church government, raising questions about laymen's rightful part in the choosing of their bishops and pastors and about their relationship with the clergy once they are appointed. He points to the necessary tension between the Church's priestly and prophetic functions, saying, "In the visible organs of [the Church's] magisterium, it has the means from Christ of presiding over and directing the members of the Mystical Body. And to the same Church has been given the Spirit who breathes where He wills. It is death to Christianity when one consents to choose between these elements. Both must be affirmed."

The Reformers, he says, made this choice, and it is in reaction to their choosing of "the prophetic principle divorced from the priestly" that the Church of Rome has, in practice, emphasized the priestly role. "We should be less than honest if we did not admit that Protestant and pre-Protestant emphasis on the prophetic has received so reactionary a response from us that we have tended in practice to reduce the Church to the priestly and the institutional. In practice, not in doctrine, I would emphasize. But practice teaches, too, sometimes more powerfully."

In conclusion, he says that "somehow we Catholics must reaffirm the prophetic mission (and the priestly) of all members of the Church in practice as we have always maintained it in doctrine. Somehow we must balance the excessive attention we have given to its hierarchical structure (under pressure of controversy) with some advertence to the Church as the community of the faithful." And he says that this will not be easy, and will require not only the training of that Church's members "to what is for all practical purposes a new concept of responsibility and obedience," but also the providing of structures for consultation and the expression of opinion.

Great ecumenical hopes have been raised for the coming Vatican Council, and in response there has been some careful (and we think necessary) warning that it will be concerned with the internal affairs of the Roman Church and not with its relations to other Churches. But if this is an indication of the kind of internal business with which the Council is to be occupied, it may accomplish far more of an ecumenical nature than if it were devoted to specifically ecumenical matters. Ecumenicity, like charity, sometimes best begins at home.

May the prayers of all Christians be with the men who meet in Vatican City in October.

No Ease in Zion

Comes the middle of June and clergymen, Sunday school superintendents, choir directors, guild presidents, even sextons, tend to relax. After all the tumult and the shouting of a spring season jammed with everything from Easter music to parish picnic, the time finally comes to draw a deep breath and take it easy. Or does it?

So much of what goes on in a parish during the winter can only go well if it is planned far in advance — and this means summer work. And it is only when

the normal routine lets up a bit that it is possible to take a good long look at a parish's activities and machinery to see what needs a new approach, what needs new equipment, what can be done better, what isn't being done at all that should be.

In most parishes, some time in June the Church school vacation begins. But this doesn't mean that there is nothing to be done about it until fall. Quite the opposite: This is the time to do the planning for the next season. On page 16, Anne Wise Hobson tells about it.

And what about the choir? Many choir members will be gone, the schedule of services is lighter, but this is the time to plan for next year's music and the participation in it by the members of the parish. On page 12 Jack Noble White tells about this — and some astounding results in his parish of a summer choir school.

And what better time for a long look at the means for keeping the church building clean and cared-for, the means of avoiding the pitiful, neglected look that says this is a church whose people don't love it? On

page 14 Suzette Stuart tells about the gigantic task of cleaning the churches of Manhattan. If keeping your church neat and sparkling seems a chore, consider the job of New York City churches.

This is a good time, too, to stand back at the back door and take a good critical look at the appearance of the church. Do its colors clash? Are its appointments suitable for their surroundings and in good taste? Katharine Morrison McClinton discusses these things, and others, on page 26.

Finally, what does the parish lack in necessary facilities for the conduct of its worship and business and the welfare of its people? One really serious lack in many parishes is provision for the care of medical emergencies. Is your church equipped to deal with them? Dr. and Mrs. Milton Borman describe on page 24 some of the most common and tell what steps can be taken to cope with them, by planning ahead.

Easy summertime? The parish will function more smoothly and effectively, and the winter's work will be more productive if, when the parish activities slow down, the parish planning begins.

BOOKS

A Witch Hunt

THE BIBLE, WORD OF GOD IN WORDS OF MEN. By Jean Levie, S.J. P. J. Kenedy. Pp. x, 323. \$7.50.

One of the notable developments in the theology of the Roman Communion at the present time has been the emergence of a Biblical scholarship in both the Old Testament and New Testament fields which is capable of standing beside that of non-Roman Christendom and holding fruitful conversation with it. The present work, a translation of *La Bible, Parole Humaine et Message de Dieu*, by the professor of Sacred Scripture of the College of St. Albert, Louvain, Belgium, gives an excellent picture of this new state of affairs.

In the first part of the book Père Levie traces the development of Biblical exegesis since 1850 both within his own Communion and outside it. Of particular interest to the non-Roman reader is his sober, restrained discussion of the "Modernist" crisis of 1907 and the years following, with its poignant revelation of a group of ecclesiastical "John Birchers" who in that period engaged in a witch hunt of suspect scholars, even highly placed ones, and of a particularly arid and difficult period of Roman Catholic Old Testament scholarship in the years 1918-1930. He ascribes the new freedom enjoyed by Roman Catholic scholars since the publication of the encyclical *Divino afflante spiritu* (1943) not only to the

more orthodox tendency of modern non-Roman Biblical critics, but also to the growth of interest in the Bible among Roman Catholic lay people.

In the second section, the author enlarges upon the manner in which the word of God is expressed in human words in the Scriptures. Thus he holds that the Biblical inerrancy to which he is bound by the terms of the papal encyclicals still makes it possible to recognize progressive revelation within Scripture, the diversity of literary forms, and the use by the sacred writers of current intellectual concepts and literary devices, including myth and legend, to express divine truth. Interesting is the way in which he shows the unity of the Old and New Testaments, and of both with the dogmatic tradition of the Church. To those outside the Roman fold most of this is familiar ground, and has received adequate treatment. It is, however, gratifying to discover that in the matter of Holy Scripture and its interpretation scholars both within and without the Roman Communion are arriving at similar positions.

The translation of this book is usually smooth, but contains some unfortunate solecisms. Not only are we treated to odd Gallicisms such as "Auguste Dillman" (p. 25), but also "Document of Damas" (p. 9), where surely "Document of Damaeus," or the more conventional English term "Zadokite Fragment," would have been in order.

C. J. DE CATANZARO

THE ROLE OF THE MINISTER'S WIFE. By Wallace Denton. Westminster Press. Pp. 175. \$3.50.

This first book of research on the Protestant minister's wife in America fills a gap in the otherwise full and diffuse literature on the ministry. Self-help books exist — these instruct the minister's wife in the performance of her role, and may have value. But this is the first book which tries to determine how she feels about all this counsel, about the often false image the community has of her, about the reality of the image she has of it.

Dr. Denton has written a research subject in social psychology. He has gathered

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17. Emmanuel, Winchester, Ky.; Christ Church, Castle Rock, Colo.
18. Grace, Alexandria, Va.; St. Andrew's, Grand Prairie, Texas
19. Christ Church, Elizabeth, N. J.
20. Church of the Holy Nativity, Clarendon Hill, Ill.; Church of St. Edward the Martyr, Joliet, Ill.
21. All Saints', Orange, N. J.; Trinity, Escondido, Calif.
22. St. Joseph's, Chicago, Ill.; St. Alban's, Cajon, Calif.; Church of St. Alban the Martyr, St. Albans, N. Y.; St. Alban Marshfield, Wis.
23. Church of St. Michael and All Angels, Tucson, Ariz.; St. John's, Toledo, Ore.

red his material by means of questionnaires and extensive personal interviews. His conclusions, from the point of view of this reviewer (who is a minister's wife), are searching and valid.

The book ranges widely, dealing with the semi-privacy of rectory life, role conditioning in its effects on children, on husband and wife relationships. Questions as to how to maintain individuality within a role are raised, and how to combat inevitable loneliness. To what extent should the wife participate in her husband's work? These and other questions are considered.

For the minister and his wife to read this book is to be given a new perspective on their sometimes difficult and often rewarding way of life.

BARBARA ST. CLAIRE

A LIFE OF ARCHBISHOP PARKER. By V. J. K. Brook. New York: Oxford University Press. Pp. 358. \$5.60.

This is a dull, competent, and important book about a dull, competent, and important person. Mr. Brook's biography of Elizabeth's first archbishop is a minute chronicle day by day or month by month of Matthew Parker's business, visitations, enforcements, correspondence, interviews, and so forth. It is based directly on Parker's Register, correspondence, and the source material in Strype. The author has left no detail unnoticed. Occasionally he gives an independent judgment about the date of a document, but he does not present any new or startling theses about either Parker or his times. His estimates of persons and affairs are judicious and objective.

The scholar will find this book a handy reference, but the general reader will probably still prefer the more lively and literary biography of Edith Weir Perry, *Under Four Tudors* (Allen and Unwin, 1940). Unlike Mrs. Perry, the author spends little time on Parker's career before his selection by Elizabeth as archbishop, but stresses his administrative and financial ability in the early years as background for his later and more arduous responsibilities. For the Elizabethan settlement he follows quite properly the lines of interpretation laid out by J. E. Neale's recent researches.

No one will question the author's judgment that the Queen, Bacon, and Cecil were "supremely right" in their appointment of Parker to guide the Church through the settlement. If ever it be true, Parker was in this situation the right man for the job. Yet one reads this story with a sense of tragic frustration. The Queen rarely gave him the support he needed for the tasks she imposed, and at times was unnecessarily rude and insensitive to the man whose loyalty was unquestioned. (Somewhere I recall reading a phrase about "those awful Tudors"; and

the more I read in the period, the more I think it a classic understatement!)

Parker foresaw the real dangers of the Puritans to religious peace, but was somehow helpless to take strong preventive measures. Age and illness had overtaken him by the time the problem became critical. And whereas Cecil had generally been fair and understanding, Leicester was hostile and obstructive. The bishops were handicapped by the fact that they needed good clergy desperately, but the only ones with zeal and learning (there were exceptions, of course) tended to-



Matthew Parker
The greatness was undramatic.

ward the Puritan camp. And the reforms that could have been made to satisfy the more moderate, somehow were not made. Thus episcopacy was compromised by too much prelacy.

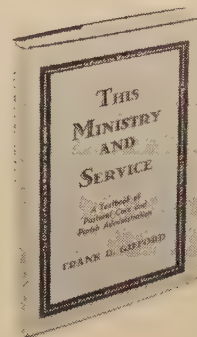
The author does not neglect to mention frequently other sides to Parker than his administrative capacities. But somehow he never succeeds in making them come alive. One would like to have a more vivid picture of Parker's happy home life, his love of learning, and his great services to scholarship. And only at the end, in connection with his funeral, do we get a full insight into his sense of pomp and circumstance which he considered an important accompaniment of his office. Parker's greatness is all too often lost, possibly because he was himself so modest and undramatic a person.

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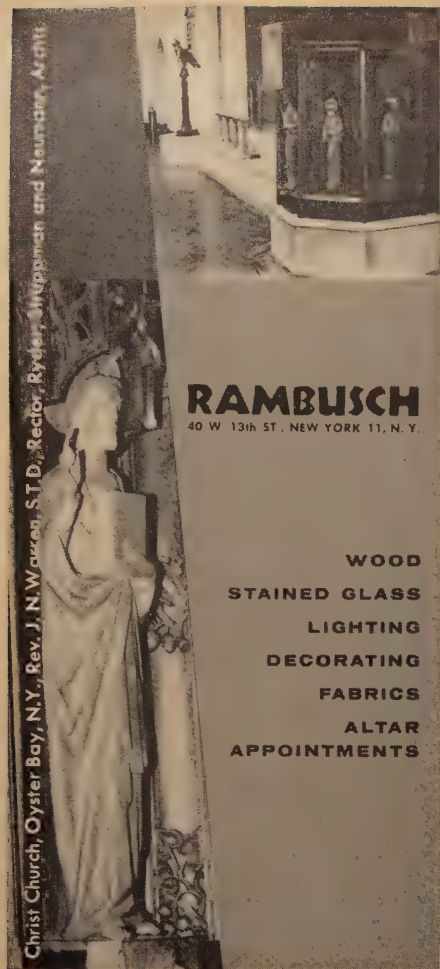
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(and Other Misadventures)

Safety and first-aid tips from a
Churchman-physician and his wife.

by Milton C. Borman, M.D., and Alice D. Borman

Illustrations by the Rev. Paul Eaton

An altar guild member, helping to put on a fair linen, steps backward from the altar into thin air, falls, striking her head on credence table and stone floor.

Getting ready for a parish supper, a woman starts down the stairs with a jar of pickles in her hands and loses her balance. She saves the pickles but breaks her leg.

An acolyte, vesting for a service, develops a nosebleed. A member of a clean-up squad, dusting beams in a chapel, mounted on an unsteady ladder, feels the ladder slide out from under him. After a moment of hanging on the beam, he falls five feet to the floor.

A woman, cooking sausages for the pancake supper, has bubbling grease spattered liberally on her hand.

Pulling at a cupboard door that sticks, the janitor is cut on the face as it yields and flies open.

These happenings are not imaginary, but actually took place in and around churches.

What to do?

The first line of good medical care is always prevention. Accident prevention should be practiced in the church buildings as in our homes. The supervision of these preventive duties should be in the hands of one special person. For, remember, what is everyone's business is frequently no one's. A physician could well be enlisted to give this service. If none is available, it could be in the hands of a vestryman, or an official of the Episcopal Churchwomen.

Some common sense rules are these:

(1) All stairs and steps should have firm hand-rails.

(2) All equipment for climbing must be sturdy and in good repair.

(3) The above equipment *exclusively* should be used to stand on. No chairs, tables, or stools are safe.

(4) Steps down from the altar rail should be well lighted or of a light color. Wearers of bifocal glasses have great difficulty seeing what is in front of their feet. A thoughtful custom observed in St. Mark's Cathedral,

Minneapolis, is to have two acolytes standing at the sanctuary step, each with an arm extended, to warn and aid the communicants as they descend to the nave.

(5) Aisles used for choir procession should, whenever possible, have ramps, not steps. As well as a safety feature, this is a aid to processional singing!

(6) Instruction should be given from time to time to choir, acolytes, confirmation classes on the prevention of fainting, i.e., premonitory symptoms are pallor, gasping for breath, sweating, dizziness, visual disturbances, ("everything getting black" or "seeing stars"). Some of these symptoms may be observed by the person experiencing them or (such as pallor — if the ears look like peeled potatoes, watch out!) by an adjacent person. In case of these occurrences, the faint person should sit down at once and put the head well forward. If the fainting continues, he should lie on the pew, or as an adjacent person for help. Sometimes shy young people can be seriously embarrassed to the point of avoiding choir or acolyte membership or attendance at services, by the commotion caused from fainting on the floor.

(7) Doors must open outwards easily, for prevention of injury in case of fire or panic.

(8) Electric connections must be repaired by a qualified electrician. All wires must be intact and well insulated. Avoid having long wires to lamps, etc., as they may cause falls, especially among young people attending parties. Wall receptacles should not be left open and empty. They invite exploring small fingers, and death has been reported from this cause. Turn off current when changing fuse plugs, use correct plugs, and never a coin between plug and socket. When changing bulbs, touch only the glass portion, avoid closing the circuit by holding the metal receptacle with the other hand.

(9) Floors should not be polished to high, slippery gloss. They may look lovely but can easily cause one of the little ones — or bigger ones — to stumble, which is certainly discouraged by the Bible!

(10) Inspect the buildings at regular intervals for loose steps, shaky hand-rails, unsafe connections, cracked plaster, etc. The safe repairs made promptly.

Most of these preventive measures have been listed over and over and over again, but are still ignored. This constant

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poses a moral problem. Are we our brothers' keepers? Have we an obligation to use our God-given brains to protect human life and well-being? Have we an obligation to remember and heed what we have been taught?

Those who, in hospitals and physicians' offices, have seen the results of carelessness, heedlessness, and wanton stupidity would answer with a resounding, "Yes!"

The question of casualty insurance does not come within the scope of this article, but is relevant to the consideration of injuries. A parish or mission has at least a moral obligation to be responsible.

The previously mentioned safety chairman could also be in charge of first aid supplies and care.

It is vital to post conspicuously, at telephones in parish building and rectory, the telephone numbers of two or three physicians who are easily obtainable. Don't rely on memory or, "Every one knows Dr. Smith, he's just across the street." He might be just across the city at a meeting or even just on the golf course! Call the doctor first in any doubt, such as, "Is this serious?"

or, "What shall I do?" Posted also should be telephone numbers for calling police or fire department. Frequently equipment for resuscitation is in the hands of police and might be needed in haste. Then call the priest. In most cases his presence is calming to hurt or frightened members of his flock, especially children.

Whereabouts of first aid equipment should be also noted on small placards conveniently placed in narthex, sacristy, kitchen, and lavatory. Such supplies do little good if not available in a hurry!

Since fainting is the most common of emergencies in a church, smelling salts or capsules of aromatic ammonia should be readily at hand. A high window ledge, capital of a pillar, shelf in the narthex, or near the sacristy door, are possibilities for placing them. Then checks should be made regularly (of the other equipment and telephone numbers, too) to be sure they haven't walked away.

What should first aid equipment comprise? If possible, there should be a couch or cot at hand. Certainly there must be a blanket. The Red Cross puts out handy first aid kits. But also desirable is a firm, well-labeled box. It should contain tincture of green soap or a bar of plain white soap, sterile compresses, large and small band-aids, roller bandage, absorbent cotton, and spirits of ammonia. A first aid manual should be included.

It would seem that with all the Boy Scouts, Girl Scouts, Red Cross course

graduates, trained nurses, not to mention physicians and just plain mothers who are taught to give first aid to the ill and injured, no Church gathering could be without one or more of these people. But this does not seem to be true, so a few suggestions follow.

(A) *Most important of all:* In case of a hard fall, if person is dazed, unconscious, perspiring, in pain, or unable to move, **DO NOT ALLOW HIM TO BE MOVED.** Keep the injured person warm, quiet, reassured, and as comfortable as possible until expert medical care is available. The first impulse of most people is to pick up an injured person, bundle him into a car, get him off the

floor, etc. This is mistaken kindness and can increase injury. So be firm about it!

(B) To control bleeding: Pressure on the wound, combined with cold water, will usually stop the flow of blood from a superficial wound. Profuse bleeding may require a tourniquet. A handkerchief, tie, or section of towel should be tied above an extremity wound for 5 or 10 minutes. It should be gradually opened and tightened again if flow is not stopped.

(C) Nosebleed: Have person sit up, apply ice or cold cloths to back of neck, hold his hands above the head, press nostrils gently, don't allow nose to be blown. A piece of paper towel or handkerchief rolled

Continued on page 29



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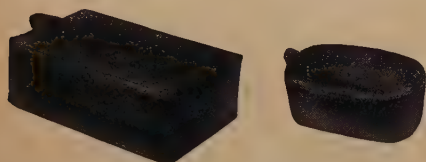
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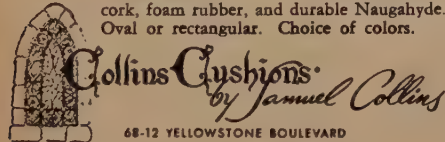
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The Clergy

"A clergyman with bad taste can clutter up a church . . . and even destroy the dignity of the sanctuary."

by Katharine
Morrison McClinton

There are many in the Church today who deplore the lack of first class art and craftsmanship in the decoration of the Church, in the appointments of the altar, and the vestments of the priest. This is especially regrettable since with the neglect of art and fine craftsmanship the Church loses an important segment of its heritage.

It is difficult to express glory, awe, and adoration with wall-to-wall carpeting and glossy rayon draperies, or with machine carving. The beauty of empty space and silence and the dignity of simple hand-woven materials need to be appreciated.

The humble beauty of the craft, the mark of the silversmith's hammer and the sculptor's chisel, is given recognition in Exodus 31: "And the Lord spake unto Moses, saying, 'See I have called by name Bezaleel . . . and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.'"

The God-given skills of the artist should also be used in the Church today, for from the greatness and beauty of what is created, the originator of them is correspondingly perceived (Wisdom of Solomon 13:5).

It is also important that religious leaders realize the value of art in articulating the fundamentals of the Faith as well as its function in decorating and furnishing the Church building. Even a pedestrian priest cannot destroy the beauty and good taste of the Liturgy, but a clergyman with bad taste can clutter up a church with trivial ornamentation and even destroy the dignity of the sanctuary. A lack of taste on the part of the clergy and Church-people, in general, is evidenced by the cheap displays of so-called religious art in the booths at the General Conventions and in Church supply stores, and even in cathedral gift shops. Here we see devotional trinkets and reproductions of "works of art" that not only distort the teachings of Christ, but do not even represent the Christian Faith. Meaningless Oberammergau carvings are passed off as



Designed and executed
by Victor Ries in silver
Ruth Bernhard photograph

Good Church art such as this is available but little finds its way into the present-day Church, says author

sculpture, and even the cross and vessel of silver for the altar are designed by second-rate commercial silversmiths and turned out on the production line.

The sad fact is that good Church art, original, and creatively-designed crosses, chalices, and vestments are being made by skilled craftsmen and first-rate artists, sculptors, and silversmiths, but few of these art objects are finding their way into the present-day Church, for the Church is often satisfied with second rate.

The major responsibility for art in the Church rests with the clergy. A priest can generally make changes in the architecture of the church, install a new altar, and any altar fittings that he desires if he can get the money to pay for them. The building committee and the congregation will usually accept his judgment. Yet, although the clergy may know what

The author organized an exhibit of contemporary liturgical art for the 1957 General Convention. Her most recent books are Christian Church Art Through the Ages (Macmillan, 1962) and The Changing Church: Its Architecture and Decoration (Morehouse-Barlow, 1957). Her name is familiar to many Church people through her Flower Arrangements in the Church (Morehouse, 1944) and Good Housekeeping in the Church (Morehouse, 1951). She has lectured widely on art — in 1957 she lectured on Church art at General Theological Seminary. Her work has appeared before in THE LIVING CHURCH, and she contributes to other religious magazines as well as to periodicals in the art and home decorating fields and to the daily press.

nd Art

belongs in the Church according to the fabrics and what is suitable to the ecclesiastical setting, what is correct ecclesiastically is not always right aesthetically.

Also, the taste of the average clergyman may be mediocre, for religion no more bestows taste than it gives talent for the arts. Yet every clergyman will have to make decisions about memorials and other changes and additions to his church building, and during his lifetime probably build or remodel at least one church. With a lack of artistic and architectural training, a clergyman must settle these problems as best he can. Sometimes he is fortunate in being able to call in experts, but often his church is in a rural district where his say-so is the authoritative word.

Certainly the clergy should take some blame for the situation described in the statement made by Theophilus Taylor in an address before the 1961 National Joint Conference on Church Architecture, "One of the notable paradoxes of our time is that the church has erected a higher proportion of monuments and monstrosities to house its life and activities than any other comparable institution in society. Nowhere on earth is this paradox thrown into sharper focus than on the American scene."

Lack of taste and knowledge in church decoration is one of the reasons that a priest accepts memorials unsuitable for his church. He dare not offend a donor who has been a long-time supporter of his church. Therefore, he accepts a large stained glass window with a 19th Century story such as Holman Hunt's "Light of the World" and places it as a memorial in a contemporary church. Or he may accept a dossal, beautiful in itself, only to find that its colors clash with the memorial frontals with which it must be used.

Another donor is allowed to give a marsh red carpet for a small chapel that has a reredos of stained-glass mosaic of great art value and delicate design and coloring. Large pavement candelabra of poor proportion and design unrelated to the architecture of a church are moved in as memorials. Gaudy silk vestments are used in a little chapel in the desert, and hot-house flowers are imported for the altar of a church in the tropics instead of using beautiful native blooms.

A guiding word here is *suitability* — the satin gown is suitable for the ball and the gingham apron for the kitchen! This is common sense and good taste, but it



Designed and executed by Hudson Roysher

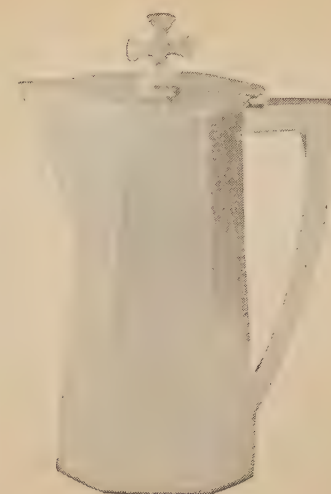
"A guiding word is 'suitability.'" [St.-Paul's-in-the-Desert, Palm Springs, Calif., used brushed brass palm tree against blue enamel on its processional cross — detail shown here.]

is also a fundamental characteristic of good art.

A great many of the problems concerning memorials would be avoided by planning for them in advance, when a church is first built. The architect and his artist craftsmen can make working designs for works of art such as memorial windows, a sculptured pulpit or lectern, and even bronze or carved-wood doors, that cannot be included in the original architectural budget but could be added later as integrated memorials. This would not only avoid the danger of offending the donor of a memorial, but would assure the integrity and harmony of the architect's original design.

But the problem is more deep-seated. The nature and task of Church art is as much a question of religion as it is of art, thus it is the clergy's responsibility and they should be trained to assume the job intelligently. However, Protestantism is apt to ignore this artistic area and keep the priest busy with more prosaic jobs. But as the most important man in his community he should be well-rounded. His language, his appearance, his books, and his taste mirror the general picture of the man. Yes, to a certain extent he should be not only a well-rounded man, but a cultured man able to give an intelligent opinion on all subjects including art.

He should be trained in art appreciation, and this artistic instruction should be given in the theological seminary along with other priestly instruction. To do this every seminary that prepares men for the ministry should require a course in art appreciation as a part of the priest's training. The course should also include the history of art in the Church down through the ages. It should teach the distinction between good and bad design — from painting, sculpture, and architecture down to carpets and office desks. A course in actual painting, such as finger painting or simple design including a problem to create new religious symbols, would reveal fresh approaches to modern religious expression as well as develop appreciation and good taste and add more meaning to Christian work.



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SUPERINTENDENT IN

Continued from page 16

to have the curriculum materials early so that they may become familiar with the materials before the year begins.

It is not too soon to do some planning for a workshop training session. This should be scheduled near the opening of the Church school — just before or soon after the opening date. There are a number of resource persons within the community or the area, if not in the parish. These are people who have had some experience in creative activities and teaching methods as well as some experience in teaching.

If the diocese or district does not have someone who can lead such a conference or workshop in creative activities and teaching methods, surely there is such a person in the public or private schools in the area. Professional teachers can guide Church school teachers in the use of creative activities and in the use of many everyday materials. They can help in a workshop concerned with art work, art, puppet shows, the use of clay and paints, dioramas and so forth.

Other persons can help demonstrate proper use of audio-visual materials, including not only film strips and motion picture films, but also flannel board equipment, books, pictures, phonograph records, etc.

The rector or some other Bible student could lead a session for the teachers in the use of the Bible in the Church school.

Explore your community as well as your parish to find out who is available and who can contribute to a teacher training session.

And do not forget to include a briefing session just before opening day. This session would be devoted to the mechanics of the opening day — where classes meet, when registration is to take place, where new students are to go, etc.

Once an inventory of equipment has been made and estimates of what is needed in the coming year are at hand, it is easy to determine what has to be ordered early and what can be procured as the summer progresses.

A word of caution: Perhaps you have the best laid plans. Perhaps everything is going so smoothly. Beware! Be aware of the fact that you need some flexibility in your plans. The unexpected can happen, and it is well to have reserves, reinforcements, alternate plans, and a change of schedule if needed.

If the superintendent has well organized plans for the operation of the Church school, it is much easier to recruit and direct the work of assistants in the procuring and arranging of supplies and equipment.

The summer time can be a period of clean-up, fix-up and paint-up for the facilities and equipment. For effective work, good planning is a prerequisite.



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PICKLES

Continued from page 25

to the thickness of a pencil and about one inch long, held firmly between the upper lip and gum, is often quickly effective.

(D) A small child in the nursery may get a foreign body in the throat. Hold him feet up, head down, and slap once or twice between the shoulder blades. An exploring finger might dislodge the object. Be prepared for the reappearance of the last meal! If the air passage is completely blocked and the child becomes blue, an emergency opening of the air passage must be done at once by a physician.

(E) Superficial wounds are best disinfected with soap and water and covered loosely with a sterile bandage.

(F) In the case of spattered grease or other burns, the best remedy is usually at hand in the parish house or rectory kitchen. Ice, applied with gentle pressure to the burned area, will reduce pain and help prevent blistering. This, however, is not useful in the eye.

(G) Heart attacks or strokes: These do occur occasionally at Church services and functions. The person will be pale, complain usually of pain in the chest ("indigestion"), and have moist skin. Oxygen should be called for, the person should probably be propped in a sitting position and kept quiet. It is not inappropriate in this connection to say that if this emergency occurs during a service, the clergyman should be notified. For such grave cause, the service can be temporarily stopped and appropriate prayers offered.

(H) Prayer should not be omitted as a valuable ingredient in first aid. By this, it is not meant that aid should wait while one repeats the prayer for all conditions of men! The presence and love of God can be recollected quickly with an ejaculatory prayer such as, "Heavenly Father, my brains are Your gift. Help me to use them well," or "Lord Jesus, help us care for this Thy child." Unfortunately, some people — even Church-folk — still think of prayer as being the last resort. They resemble the woman on a trans-Atlantic boat crossing in a storm, who, when she was told in answer to her question, "Officer, is it serious?" "Madam, we are in God's hands," cried out, "Oh, don't say it is as bad as *that*!" So perhaps one's prayers should be silent, but they are helpful nonetheless to aider and aided.

After this somewhat alarming catalogue of happenings, the reader may say, "The church is dangerous, I'll stay away." But remember, the home is where most accidents happen. The definition of an emergency is, "unforeseen combination of circumstances which calls for immediate action." The combination may take place anywhere, anytime, so our best recourse is "Be Prepared."



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passed by the 1961 General Convention, instructing the Joint Commission on Ecumenical Relations to make a study of the structure, program, and finances of the National Council of Churches. The convention's affirmation was approved, with a few dissenting votes, after a substitute resolution was tabled, which would have asked for cessation of all political activities by the National Council of Churches.

Churchman Charles P. Taft, who is active in the NCC, told the convention that the NCC has had some difficulties in dealing with the press, and that neither the NCC nor any employee of it has ever claimed that it represents 36,000,000 Christians.

The convention approved resolutions honoring the Rev. Albert Broadhurst, Townville, Pa., on 50 years of service to the diocese, and the Rev. Canon Thomas L. Small on completion of 30 years as rector of Christ Church, Oil City, Pa. Convention also accepted the invitation

of St. James' Church, Titusville, to hold the next convention there.

ELECTIONS. Standing committee: Very Rev. Fred-eric Murray, Rev. Thomas Small; Robert Dunham, Robert Garland. Delegates to provincial synod: clerical, Roy Schaffer, Thomas Small, Ralph Hoven-camp, William Keys, III; lay, Richard Beard, Frank Perrin, D. Harvey Phillips, R. G. Road-armel.

MISSOURI

What the World Needs

Expansion of the work of the Church in Missouri and a greater amount of support of it through modern tithing was urged upon people of the diocese of Missouri by Bishop Cadigan of Missouri at the convention of his diocese, late in April in Christ Church Cathedral, St. Louis.

"What the world needs now," said Bishop Cadigan in his address to the convention, "is not charity. It needs the power that makes men charitable, and that power is in Him, and it is to release that power in the world that people are asked to give."

The convention adopted resolutions

opposing capital punishment, and discrimination in education, employment, public accommodations and housing, and asked for a study looking toward a greater amount of support and supervision of work of the Church outside the metropolitan St. Louis area.

ELECTIONS. Standing committee: Rev. William Laird, Rev. W. Murray Kenney; George Guernsey III, Robert Hyde. Council of the diocese: Rev. Roy Ostenson, Rev. Pitt Willard; John Leach, Harmon Green.

BETHLEHEM

Not Just Christians

"God is not interested just in Christians of the Church," said Bishop Loutti of South Florida, guest speaker at the convention of the diocese of Bethlehem which was held at St. Luke's Church Lebanon, Pa., early in May. "He is interested in all humanity, and the Church is doing God's work in the world. If we do the best we can, God will make it do."

Bishop Warnecke of Bethlehem reported that 17 men of the diocese are studying for the ministry — a record number, he said.

The convention adopted a total budget of \$232,453, and heard a report that about 78% of the \$836,000 pledged to the diocesan advance fund was in hand.

ELECTIONS. Standing committee: Rev. Frederick Trumbore; Gordon Lucas. Executive council: clergy, Theodore Johnson, Arthur Sherman, L. Edgar Teter, Jr.; laity, Samuel Falzone, Marius Bressoud, Edward Wells, Robert Lukens. Delegates to provincial synod: clerical, Richard Aselford, Frederick Bender, Arthur Doersam, Theodore Johnson; lay, Noel Dahlander, William Johnson, Edward Watters, Ernest Young. Delegates to Anglican Congress: Rev. Arthur Sherman; Marius Bressoud.

LEXINGTON

From the Book

"I would like to see a preaching mission in every one of our churches from the largest to the smallest in the next 12 months. And let the preaching be from the Bible. There has never in Christian history been a great revival of faith apart from the preaching of the Word of God. Let us see such a revival in our churches in this crucial time!"

So Bishop Moody of Lexington exhorted the annual convention of his diocese, held at the Church of the Good Shepherd, Lexington, on May 8th and 9th. In another section of his address he said: "Every church and congregation within our area must be made to feel the tremendous urgency of the time in which we live. We live in an age of revolution. The world is not the same as it was, and will never again be what it was. The Christian cannot join the adverse world but he can go to it with the Gospel Faith which is able to overcome the world."

ELECTIONS. Standing committee: Rev. Addison Hosea; Wadsworth Clarke, C. J. Bolton (to fill an unexpired term). Executive council: Rev. Robert Estill, Rev. Charles Lawrence; L. I. Browning, Mrs. John Clay.

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Out Apportionment

The principle of voluntary stewardship was adopted by the annual convention of East Carolina, meeting in St. Paul's Church, Edenton, N. C., May 16th-17th, to replace the current system of apportionments for parishes, set by the diocesan finance committee.

The resolution, which was passed by the clergy, 32 to 2, and by the laity, 80 to 8, urged all Church members to practice tithing as "a basic Christian responsibility and privilege." All churches were asked to accept as a goal the giving of half their ordinary income for work outside the parish, "in national, diocesan, and local programs." In addition, all churches were asked to give 10% of amounts raised in capital funds campaigns, for capital needs beyond their own boundaries. The diocese accepted for itself the goal of giving half its ordinary income for work outside the diocese.

Bishop Daniel Corrigan, chairman of the Home Department of the National Council, preaching at the convention, urged the Church to accept its role of reconciliation.

The convention:

Set aside Holy Innocents Church, Bertie County, as a shrine, transferring the communicants to St. Thomas' Church, Windsor.

Organized a new mission at Tabor City, to be known as All Saints'.

Heard Will G. Gaither, president of the Episcopal Church Foundation of the diocese, report an appreciation of foundation funds in amount of \$147,227 last year.

Heard William S. Page, chairman of a committee on diocesan institutions, recommend a study to determine the feasibility of establishing a preparatory school for boys.

Bishop Wright of East Carolina announced in his report that missionary clergy salaries have been raised to a point where "married clergy are receiving at least \$4,500 a year, and single men \$4,000."

ELECTIONS. Executive council: Rev. C. E. Sharp, Rev. Henry Johnston; Peter Ruffin, Walker Taylor. Delegates to provincial synod: clerical, C. E. Sharp, Charles Penick, George Holmes, John Ormond, Hunley Elebash, Manney Reid; lay, Sidney Christian, Will Gaither, T. C. Jackson, Thurman Williams, Robert McMillan, Frank Wooten.

INDIANAPOLIS

Down the Center Aisle

Prophets of both the right and left were critized by Bishop Craine of Indianapolis in his address to the convention of his diocese, held May 13th and 14th at Christ Church Cathedral, Indianapolis.

"The prophet of the right is in error by implying that man is perfectable — that man left alone can behave so un-

selfishly as not to require governmental restraints," Bishop Craine said.

The prophet of the left, he said, is equally in error by implying that, while man is definitely not perfectable, men's institutions are, and that these must be developed for man's every need.

He urged Churchpeople to take the "center aisle" — the way of the Cross — as witnesses to the friendless, the rejected, and the unchampioned.

The convention passed a \$296,425 budget for 1963, and admitted the Church of the Nativity, Indianapolis to parish status.

Dr. F. Edward Lund, president of Kenyon College, told delegates the Church must evaluate its search for truth in light of three revolutions: A world-wide, nationalistic movement in which nations are struggling to be free; the Communist revolution, which is really an old revolution in a new guise; and a technological revolution in which society lives in fear of scientific wizards.

Religion, he said, faces an historic challenge to become a leaven of society rather than establish itself as an ideology and an empire.

ELECTIONS. Standing committee: clergy, Frank Carthy, William Casady, Paul Moore, Russell Staines; laity, Irving Burr, Byron Hollett, James Mara, John Webb. Diocesan council: Rev. Henry Hill, Rev. Stewart Wood, Jr.; Charles Battle, Marion Bugher. Delegates to Anglican Congress: Very Rev. Paul Moore; Claude Spilman, Jr.

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Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

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LETTERS

Continued from page 5

Representation Wanted

May I express my deepest appreciation to you for your full coverage [L.C., May 27th] of our meeting in New York City on May 9th and 10th on the subjects, Religion and Education, and Birth Control and the Law, as part of the project, Religious Freedom and Public Affairs. Your cooperation in bringing this new project to the attention of your readers is most gratifying.

Your report properly, of course, pointed to the fact that among the representatives of the dialogue groups around the country there was not one of them who was an Episcopal priest, although Episcopalians are active members of our dialogue groups. It is my hope that in such a future meeting the Episcopal Church will be well represented and perhaps one of those actually in attendance at the meeting will be able to add another dimension to your report.

Rabbi ARTHUR GILBERT

Staff consultant

National Conference of

Christians and Jews

New York, N. Y.

Brighten the Link

Recently I had the opportunity to travel across the southern part of our country and up the east coast. In almost each community it was a source of comfort to see the "Episcopal Church Welcomes You" sign.

However, I did note that in many communities the signs were looking unattractive, frequently with rust streaks from the mounting hooks.

Would it be possible to make available at minimum cost a kit which could be used by some interested group in the Church to refurbish these signs in their locality?

To those of us who do not move about the country these signs may be taken for granted or even forgotten. To others, however, they are a real link in each community with something we all know, as the service clubs so well know.

SIDNEY S. SMITH

Geneva, N. Y.

Rural Radio

Fr. Gleason's letter [L.C., May 20th] mentioning the use of Citizen Band transmitters in the work of a priest prompts me to write.

I have used one for over a year and find it great in the rural mission field. My "rural" wife can also feel less stranded.

One day while visiting a fellow priest in Indiana, I demonstrated my transmitter to him by calling a local transmitter in his city. Just for the sake of conversation, I asked if there was an Episcopal Church in his town. I quickly reached for the Squelch Knob when he replied, "Heck, no."

(Rev.) C. I. VERMILYE, JR.

6Q 5152

Decherd, Tenn.

The Paschal Candle

Could you, or one of your readers, tell me why the Paschal Candle is extinguished before Benediction? I have been unable to ascertain this information. (Miss) E. CAIRD Kenosha, Wis.

PEOPLE and places

Changes of Address

The Rt. Rev. Harold L. Bowen, retired Bishop of Colorado, has had a change of address in La Jolla, Calif., from Coast Blvd. to 332 Prospect St., Apt. 1.

Bishop Duncan, Suffragan of South Florida, will on July 1 take up residence in Coral Gables, Fla. (3800 Alhambra Court), and be in charge of the east coast of the diocese. He was formerly in St. Petersburg, Fla.

Bishop Hargrave, Suffragan of South Florida, formerly in Orlando, Fla., will live in St. Petersburg, Fla., and be in charge of the west coast of the diocese.

The Rev. Milton M. Gatch, Jr., graduate student at Yale University, formerly addressed in New Haven, Conn., may now be addressed at 44 Boston St., Guilford, Conn.

Armed Forces

Chaplain (Major) Harry G. Campbell, Jr., formerly addressed at HQ, Seventh Army Spt. Comm. APO 279, New York City, may now be addressed at 97th Sig. Bn., APO 46, New York City.

Chaplain (Lieut.) B. Shepard Crim, CHC, USN, formerly addressed in Millington, Tenn., and in Memphis, may now be addressed: Chaplain's Office, HQ COMSTSLANTAREA, Fifty-Eighth St. and First Ave., Brooklyn 50, N. Y.

Resignations

The Rev. Mason A. Frazell, rector of St. Andrew's Church, Lake Worth, Fla., has retired. Address: 215 N. Palmway.

The Rev. Harold Hoag, rector of St. Andrew's Church, Tampa, Fla., has resigned. In a letter in the parish bulletin he stated his deep regret that because of illness he would not be able to continue as pastor of the large parish for four more years as he had hoped. For a number of months he has not been active in the direction of the church's affairs.

Fr. Hoag, who is 64, has been rector of St. Andrew's for more than 16 years. During this time the parish has developed a five-fold increase in stewardship, and St. Mary's Church, Tampa, has been nurtured as a parochial mission. (St. Mary's is now a large parish.)

The Rev. Dr. James A. Mitchell will on October give up his work as rector of St. Paul's Church, Englewood, N. J. Having not yet reached the age of compulsory retirement, he plans to remain active in the ministry.

The Rev. Dr. S. Taggart Steele, Jr. will retire on August 1 as rector of St. Luke's Church, Germantown, Philadelphia, having about reached the age of compulsory retirement. Address: 614 Fifteenth St. Ocean City, N. J.

The Rev. Eric M. Tasman, rector of the Church of the Holy Communion, South Orange, N. J., will retire from the active ministry on September 18, having reached the age of compulsory retirement.

Depositions

Clarence William Franz, presbyter, was deposed on May 10 by Bishop Walters of San Joaquin, acting in accordance with the provisions of Canon 66, Section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for cause which do not affect moral character.

Ordinations

Priests

Alabama — On May 16, the Rev. James M. Lilly, vicar, Grace Church, Cullman; on May 24, the Rev. Albert D. Perkins, vicar, St. James', Alexandria City, serving St. Barnabas', Roanoke, Ala.

Long Island — On May 19, the Rev. Eric J. Weaver, priest in charge, Church of Messiah, Central Islip.

Virginia — On May 19, the Rev. T. H. Michael Nesbitt, assistant, Grace and Holy Trinity Church, Richmond.

The Living Church

Travelers

The Rev. Karl G. Kumm, rector of St. Paul's Church, Hatham, N. J., will leave in July to visit his son in Seattle, Wash., and his mother in Australia. He will return to active work in February.

The Ven. Richard N. Pease, rector of Grace Church, Rutherford, N. J., and archdeacon of West Bergen in the diocese of Newark, will on August 16 begin a one-year exchange of parishes with the Rev. John F. C. White, vicar in charge of St. George's Church, Ramsgate, England.

Marriages

In May the Rev. Clifford R. Horvath, curate at Christ Church, Springfield, Mo., sent word of his forthcoming marriage June 2 to Miss Nedda Jane White, of Springfield.

Invitations were issued in May for the marriage on June 14 of Miss Jayne Arledge Northway, daughter of Mr. and Mrs. David W. Northway, to Mr. Henry I. Louttit, Jr., son of Bishop and Mrs. Louttit of South Florida. Mr. Louttit is a student at VTS.

Miss Laura Semmer and the Rev. Walter Sobol, assistant at St. Stephen's Church, Wilkes-Barre, Pa., were married on April 28.

Miss Lois Jenkins, organist and choirmaster at St. David's Church, Scranton, Pa., and the Rev. Robert F. Underwood, rector of St. David's, were married on May 12.

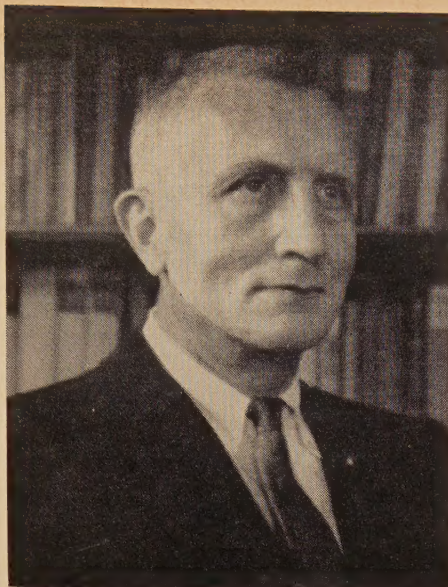
Adoptions

The Rev. Chester D. F. Boynton and Mrs. Boynton, of St. James' Church, Dundee, Ill., announce the adoption of their first son, Kenneth John, born March 28.

Births

The Rev. Nelson L. Chowenhill, Jr. and Mrs. Chowenhill, of St. Luke's Church, Springfield, Mass., announce the birth of their third child and third son on March 19.

The Rev. Walther R. Dettweiler and Mrs. Dettweiler, of St. John's Church, Newark, N. J., announce the birth of their second son and second



Mr. Voorhees
Classics, crews, and choirs.

child, Stephen Merrill, on May 16.

The Rev. Addison K. Groff and Mrs. Groff, of St. Agnes' Church, East Orange, N. J., announce the birth of a son, Jonathan Carr, their second child, on May 16.

The Rev. Harris C. Mooney and Mrs. Mooney, of Sussex, Wis., and North Lake, announce the birth of their fourth child and second daughter, Josephine Hatcher, on May 16. In addition to his parish work, Fr. Mooney is instructor in Greek and homiletics at Nashotah House.

The Rev. D. S. Walch and Mrs. Walch, of St. Martin's Church, Providence, R. I., announce the

birth of a son, Stephen Sanderson, on March 10.

The Rev. Arthur K. Wing, III and Mrs. Wing, of St. Luke's Church, Montclair, N. J., announce the birth of their second son, Daniel Carter, on April 27.

Episcopal Church Annual

On page 478 the Rev. John H. Hannahs is incorrectly listed in Michigan. His address is 937 Sage St., P.O. Box 316, Evanston, Wyo. He is rector of St. Paul's Church, Evanston, Wyo., in the missionary district of Wyoming.

Degrees Conferred

St. Augustine's College, Raleigh, N. C. — Honorary degree of doctor of humane letters: Rev. Clifford L. Samuelson, associate to the director of the National Council's Home Department.

Seabury Western Theological Seminary — Honorary degree of doctor of divinity: Bishop Gilson, Suffragan of Honolulu; the Rev. Don H. Copeland, rector of St. Stephen's Church, Coconut Grove, Fla.; the Rev. Richard LeRoy Harbour, executive secretary of the Youth Division of the National Council's Department of Christian Education; and the Rev. Alfred A. Taliaferro, rector of the Church of St. Michael and All Angels, Dallas. Honorary degree of doctor of sacred theology: Bishop Street, Suffragan of Chicago.

University of the South — Honorary degree of doctor of divinity: Bishops Duncan and Hargrave, Suffragans of South Florida.

Virginia Theological Seminary — Honorary degree of doctor of divinity: Bishop Hargrave, Suffragan of South Florida.

Other Changes

Mr. G. Coerte Voorhees, who has been on the faculty of St. Andrew's School, Middletown, Del., will be headmaster of the Cathedral Choir School, New York City. With the exception of the war years (he is a Lieutenant Commander in the U.S. Naval Reserve), Mr. Voorhees has been at St. Andrew's School since 1935, serving as chairman of the classics department, director of program, organist, and coach of the crew and football team.

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PRIEST AVAILABLE for rectorship where he can serve majority of ministry; orthodox teaching, relevant sermons, modern knowledge accepted in pastoral work, parochial administration; 37, married. Reply Box E-789.*

PRIEST, late thirties, unmarried, five degrees, good teacher, preacher; Author. Prayer Book Catholic. Interested cure of souls. Seeks rectorship, or assistantship in large parish. Reply Box D-791.*

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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THE LIVING CHURCH

DEATHS

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."*

The Rev. Andrew Martin Heederik, chaplain of Bishop Clarkson Memorial Hospital, Omaha, Neb., until his retirement in 1958, died May 13th at Inglewood, Calif.

Since his retirement Fr. Heederik has lived in California. His wife survives.

Fr. Heederik became chaplain of Bishop Clarkson Hospital in 1950, after having served churches in Milwaukee and Whitewater, Wis.

He was born in Rotterdam, Holland, in 1889. He studied for the priesthood at Nashotah House and was ordained priest in 1944.

The Rev. Edmund Jennings Lee, D.D., Shepherdstown, W. Va., died May 24th.

Born at Shepherdstown in 1877, Dr. Lee was a graduate (M.A.) of the University of Virginia and of Virginia Theological Seminary. He was ordained a priest in 1901.

From 1902 to 1927 he served as a missionary to Anking Station, China. He was rector of Emmanuel parish at Chatham, Va., 1928-38, and rector of Chatham Hall School for Girls there, 1928-49. He was rector emeritus of the school and also of Trinity Church at Shepherdstown.

His wife survives as do two sons, Duncan, New York, and Armistead M., with the American embassy in Brussels, Belgium, and a daughter, Mrs. William P. Campbell, Washington, D. C.

The Rev. Edward H. Vogt, 68, died May 27th in Page Memorial Hospital, Luray, Va.

He was rector of St. Peter's Church, Germantown, Philadelphia, 1931-54. Upon becoming rector emeritus, he moved to Mountain Manor, Luray, to do missionary work in the Shenandoah mountain and valley section.

He was ordained in 1919 after attending Virginia

and General Seminaries. During his last year at VTS, he served Christ Church, Luray. He then served St. Mark's, Carteret, N. J., 1919; Grace, at Darlington, Md., 1920-21; Trinity, Woodbridge, N. J., 1921-23; Emmanuel, Greenwood, Va., 1923-25; and St. Wilfred's, Camden, N. J., 1925-30.

His wife, the former Zaida Mae Stomback, and his father, John H. Vogt, survive.

John Carlyle Barbour, former warden of St. John's Church, Passaic, N. J., died at his summer home in Milford, Conn., at the age of 67, on May 25th.

Mr. Barbour retired last January as chairman of the board and chief executive officer of the New Jersey Bank and Trust Company of Paterson, N. J.

He served two terms in the New Jersey state assembly, was a member of the state senate from 1933 to 1936, was senate president for one term, and served briefly as acting governor. He served on the circuit court bench from 1936 to 1954.

He leaves a son, John C., Jr., Darien, Conn., and a daughter, Mrs. Mary Rigeler, Canton, Conn.

Philip Warren Conyers, 81, warden emeritus of Christ Church, Hackensack, N. J., died May 18th.

For over 30 years Mr. Conyers served as Church school superintendent of Christ Church, and as a lay reader helped organize St. Anthony of Padua Church and St. Cyprian's Church, Hackensack; St. Peter's, Rochelle Park; St. Martin's, Maywood; the Church of the Ascension, and St. Mark's, Bogota; and the Church of St. Mary the Virgin, Ridgefield Park.

Mr. Conyers served Christ Church as warden, vestryman, and parish clerk, and was a General Convention deputy.

Survivors include his wife, Matilda, a son, two daughters, a brother, and a sister.

William Vaughn Ischie, Sr., father of the Rev. William Vaughn Ischie, Jr., died May 25th in Greenwich, Conn.

Fr. Ischie is rector of Christ Church, Philadelphia. His father, who lived in Greenwich, was executive vice president and director of manufac-

turing for Sinclair Refining Co., in New York.

Also surviving Mr. Ischie are his wife, Dorot and a sister.

Frances Lamont, 73, died May 23d Oklahoma City, Okla. She was the mother-in-law of the Rt. Rev. Chilton Powell, Bishop of Oklahoma.

Born in New Carlisle, Ohio, she moved with her family to Nelson County, N. D., and the family was among the first settlers in the area.

Her late husband, Dr. John G. Lamont, founded and built San Haven, the North Dakota State Tubercular Sanatorium. He served as superintendent of the North Dakota State Hospital for Mentally Retarded Children, at Grafton, until retirement.

Mrs. Lamont came to Oklahoma City from Grafton in 1954. She was a member of St. John's Church, Oklahoma City.

Surviving are three daughters, Mrs. Chilton Powell, Oklahoma City, Miss Joyce Lamont, Minneapolis, Minn., and Miss Alwyn Lamont, Oklahoma City; two brothers, Howard Brandenburger, San Leandro, Calif., and Vernon Brandenburger, Sumner, Wash.

Caroline Green Mitchell Stokes, widow of the late Rev. Anson Phelps Stokes and mother of Bishop Stokes of Massachusetts, died in her home at Lenox, Mass., on May 25th. She was 87 years old.

Mrs. Stokes, who married Dr. Stokes in 1901, was active in women's organizations of the Washington Cathedral during the time her husband was a canon there, from 1924 until 1939. According to the New York Times, she was, for many years, commissioner of the Girl Scouts in the Washington, D. C., area. Dr. Stokes, who died in 1958, was the author of a number of books.

Besides Bishop Stokes, Mrs. Stokes is survived by a daughter, Mrs. John D. Hatch, Jr., of Lenox; another son, I. W. Phelps Stokes, of New York City; two sisters, Mrs. John C. Molteno, of Cape Town, South Africa, and Miss Anna V. S. Mitchell of Chicago and Chocorua, N. H.; and 11 grandchildren.

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Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

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Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

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Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. MARY'S

3647 Watseka Avenue Culver City-Palms
Rev. Robert W. Worster, r
Sun Masses 7, 9, 11; Daily Mon, Tues, Wed, 7;
Thurs, Fri, Sat, 9; C Sat 5-6

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15, 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN DIEGO, CALIF.

ALL SAINTS' 6th & Pennsylvania Avenues
Sun Masses 7:30, 9:30, 11; Daily Mass 7

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS' Chevy Chase Circle, Rt. 2
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lillie,
Rev. A. E. Livesay, associates
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 1
Daily MP 10; HC Wed & HD 10

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 6; Mass da
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6
12; MP 6:45; EP 6; C Sat 4-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily; C Sat 4:30

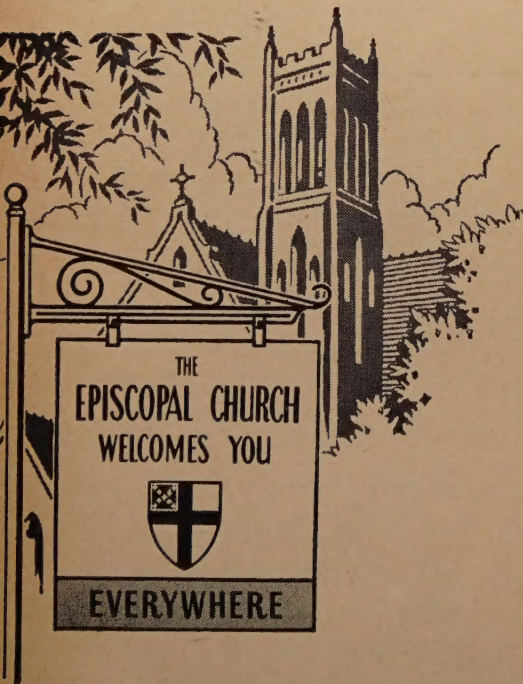
FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Dr.
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs
HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S CHURCH AND DAY SCHOOL
2750 McFarlane Road
Rev. Canon Don H. Copeland, r
Sun 6:30, 7, 8, 10; Weekdays 7:30

Continued on next page



KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

CORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
SS. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B.
Caldwell, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT AND DAY SCHOOL
11003 Allendale Road
Rev. Peter F. Watterson, r
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

ATLANTA, GA.

COUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri
11:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

PORTLAND, MAINE

CATHEDRAL CHURCH OF ST. LUKE State St.
Very Rev. Charles O. Brown, dean
Sun 7:30, 9 HC, 11 MP (ex 1S); Mon 10:30;
Tues, Wed, Fri, Sat, 7:30 HC; Thurs 6:15, 9:30 HC;
EP daily 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);
Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser;
Daily 7 ex Sat 9; EP 5:30 Sat; C Sat 5, Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

NEWARK, N. J.

GRACE 950 Broad Street
Rev. Herbert S. Brown, r; Rev. Fulton B. Smith, C
Sun Mass 7:30, 9:15 (Sung), 11; Daily 7:30; Fri &
HD 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL West State & Overbrook
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing
Service); HD 7:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Sun Low Mass 8, Sol High 10; Daily Mass 7
ex Thurs 10; C by appt

ELMIRA, N. Y.

GRACE Church and Davis Sts.
Sun MP 7:15, HC 7:30, 9, EP 5:15; Wkdays HC
Wed 9:30, Thurs 7, HD as anno; EP daily 5:15;
Healing Service 1st Mon 7:30; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

NEW YORK, N. Y. (Cont'd.)

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30
& 11 Ch S, 4 EP (Spec Music); Weekdays HC Tues
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ
Recitals Wed 12:10; EP Daily 5:45. Church open
daily for prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; Wed
HC 7:30; HD HC 7:30 & 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. C. H. Graf, r; Rev. A. MacKillop, asst.
Sun HC 8, 11; Daily HC 7:30

ST. MARY THE VIRGIN 139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;
Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1,
Sat 2-3, 7:30-8:30

RESURRECTION
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, C
Sun Mass 8, 10 (Sung); Daily 7:30 ex Sat; Wed &
Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30

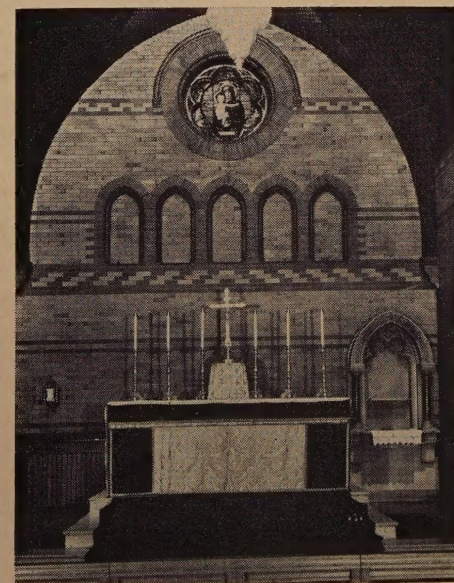
THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt



CHRIST AND ST. BARNABAS CHURCH
TROY, N. Y.

NEW YORK, N. Y. (Cont'd.)

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:15, EP daily 5; C Sat 4-5 & by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs
8:45, Sat 4:30-5:30

TROY, N. Y.

CHRIST & ST. BARNABAS 2900 Fifth Ave.
Rev. Edward Kronvall, Jr.
Sun Low Mass 9; Daily as anno

WATKINS GLEN, N. Y.

ST. JAMES' (the Grand Prix town)
Rev. Alton H. Stivers, r
Sun H Eu 8, 10:30; Wed 9:30

FRONTIER CITY, U.S.A. (Okla. City, Okla.)

ST. RAPHAEL'S, The Travelers' Church on Rt. 66
The Little Pioneer Church of Frontier Days
Sun MP 8:30, 11

JIM THORPE, PA.

ST. JOHN'S 3rd & Center off Pa. 903
Rev. R. H. Hutchinson, r
Sun HC 7:30 (ex July) & 9; MP 8:45

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Weekdays 7:45 (ex Sat), 5:30;
Wed 12:10; Sat 9:30; C Sat 12-1

SEWANEE, TENN.

ALL SAINTS' CHAPEL Univ. of the South
Sun HC 8, 11 1S, 12:15 ex 1S, 11 MP; 2 Carillon
Concert; Weekday services as anno

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Road
Sun HC 7:45, 9:30, 11, EP 6; Daily (ex Thurs) MP
& HC 6:45 (Thurs 6:15) EP 6; C Sat 12, 4:30 &
7:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11; Mass daily 7
ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

EPIPHANY 38th & E. Denny
Rev. E. B. Christie, r
Sun 8, 11; Wed 7:30, 10

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 7:30, 9 H Eu, 11 Mat & H Eu

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at Sumner
Very Rev. Richard Coombs, dean
Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 5:45

TACOMA, WASH.

CHRIST CHURCH Division and No. "K"
Sun 8, 9:15, 11, MP 8:45, EP 5:30 (ex Sat);
HC 10 Wed & HD; 7 Thurs

ST. MARY'S—Lakewood 10630 Gravelly Lake Dr.
Rev. George H. Ziegler; Rev. John J. Miller
Sun 8, 10; Daily 7 ex Wed & Sat 9:30

VANCOUVER, B. C. CANADA

ST. JAMES' Gore & Cordova
Sun Masses 7:30, 8:30, 9:30, 11, Sol Ev 7:30;
Daily Mass 7:15; C Sat 7 & 8:30 & by appt

NAPLES, ITALY & ISLE OF CAPRI

CHRIST CHURCH Via San Pasquale A. Chiaia
Rev. Harold W. Johnson, chap., Anglo-Episcopal
Sun HC 8:30, Mat 11; Wed HC 8:30
CAPRI Via Tragara 9 (in Lutheran Church) 2 & 4
Sun Mat 11:30

Only a Sampling Across the Board

Since Thomas White and Associates, Incorporated, was organized in 1955 to specialize in Stewardship Education Programs, we have served some 350 parishes and missions in 51 Dioceses and Missionary Districts. The committed pledging has more than doubled, for a total annual increase of better than \$5,000,000. Recently, in the Diocese of Tennessee alone, 1,590 families in 11 parishes have signed budget pledges for \$490,750, an annual per-pledge average of \$305.

We are justifiably proud of this record, though it involves only 5% of the 7,060 parishes and missions in the U.S.A. It nevertheless poses an intriguing question: if 350 parishes and missions can take such strides, why should not every parish and mission investigate this successful Stewardship Education program? The answer, quite simply, is "competition".

In this highly specialized area of stewardship education, our only competition is the parish vestry itself, which has been functioning for so long within the framework of the conventional Church appeal for funds because of Church needs.

The New Era

Progressive vestries have been moving into a new era of change directed to basic stewardship, with startling results already documented. Vestries are facing a new challenge, but an ancient Biblical concept—Christian Stewardship through Lay Evangelism. We, as fellow laymen, can share with you our wide experience which has helped draw many communicant families into regular church attendance, to a new understanding of stewardship responsibility—including representative pledge commitments—and to enthusiastic involvement in the life and work of the parish.

As forward looking churchmen you will want to face this challenge in the Fall. For an effective program you will need to make decisions early in the summer. Please request that one of our representatives meet with your vestry as soon as possible; we shall welcome the opportunity to visit you without obligation. Whatever your ultimate decision, we promise you a mutually constructive and challenging evening. Write or telephone us, collect, at our new offices:

Thomas White and Associates

Incorporated

400 NORTH MICHIGAN AVENUE (WRIGLEY BUILDING) CHICAGO 11, ILLINOIS

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